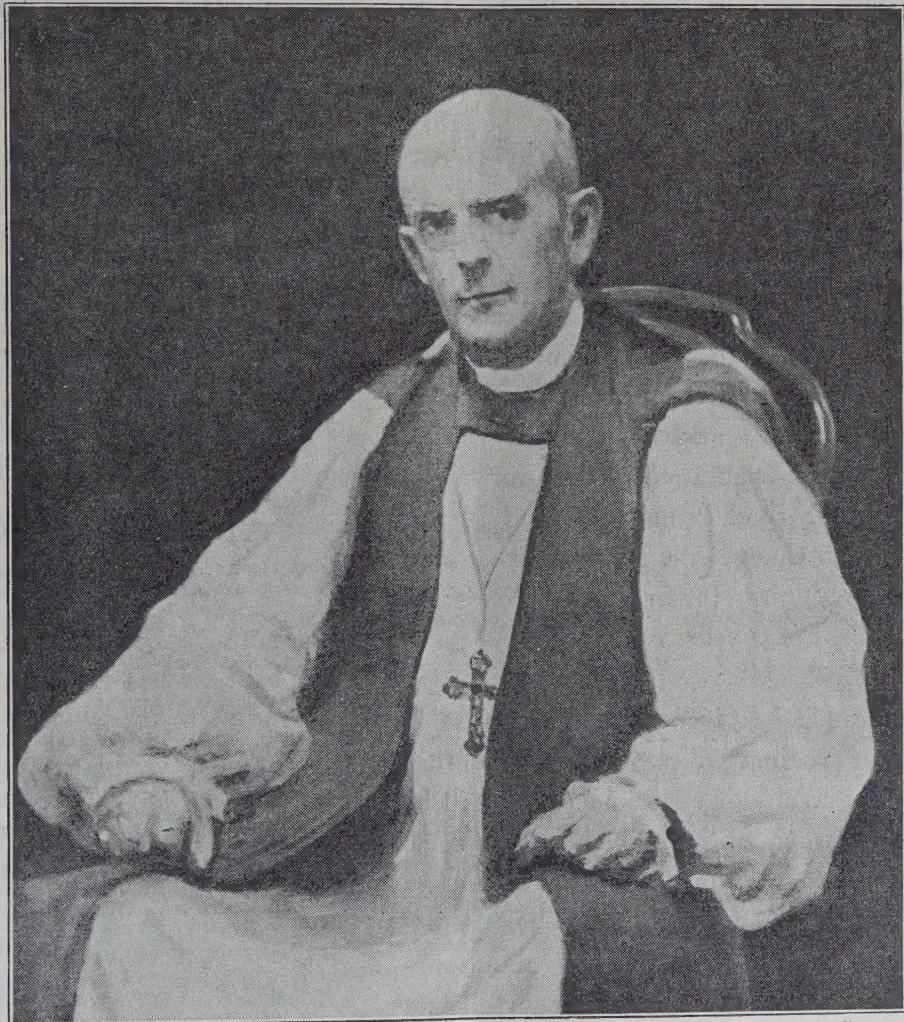


Price 10 Cents

February 2, 1935

# The Living Church



*Painting by Maj. Gen. Chester Harding.*

**BISHOP MORRIS OF LOUISIANA**

*(See editorial on page 127)*

*Colored Pictures—Interesting Stories—Churchly Teaching  
IN PREPARATION.*

# A NEW SERIES OF LESSONS FOR ALL GRADES OF THE CHURCH SCHOOL

● A comprehensive new series of lesson courses for all grades of the Church school from the Kindergarten to the Junior High school department is in preparation by the MOREHOUSE PUBLISHING COMPANY. These courses will be prepared by Leon C. Palmer and Mrs. Palmer, with the coöperation of an Advisory Board composed of four Bishops, four theological seminary professors, and seven specialists in religious education.

● The series will be known as "*The Christian Living Series*" and the two Kindergarten courses recently published under this title will be a part of the series. It is hoped to have the First Primary Course (entitled "Betty and Bobby Learn About God") and the First Junior Course (entitled "Citizens of the Kingdom") in this series published in time for use in the fall of 1935; the Second Primary, Second Junior, and First Junior High Courses the following year, and the Third Primary, Third Junior, and Second and Third Junior High the next year.

● Each course will be given experimental use in Church schools of various sizes and types before publication, and the results of experimentation will be embodied in the published edition. The courses will be departmentally graded, *i.e.*, the three primary courses may be used interchangeably, in any order, and where desired the entire Primary Department (without subdivision into grades) can take the same course. The same will be true of the courses for other departments. It is believed that this flexibility will facilitate the use of these courses in small and rural schools.

## AIM

● The aim in this series of lesson courses will be to provide curriculum material which is both up-to-date from an educational standpoint and at the same time practicable for use in any Church school. Each course will be published in attractive book form, with high-grade illustrations and abundant references to sources for enrichment material, for both teacher and pupil.

(1) These courses will endeavor to lay supreme importance upon the presentation of Christ as the object of faith, the inspiration to worship, the motive for service. In doing this, the lessons will endeavor to provide material consistent with and acceptable to modern educational standards. Since the aim will be the development of the spiritual life of the pupils, their interests, capacities, and limitations will determine the selection of material and the method and order of presentation. The material will be centered in the life and experience of the pupils themselves. In this way the lesson writers will seek to utilize the best modern educational methods in presenting the historic faith of the Church and developing a conscious relationship to God in Christ through the Church, leading to sincere Christian living.

## ADVISORY BOARD

● The Advisory Board to coöperate with the writers in the preparation of these lesson courses includes the following:

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Other members will be added as occasion arises.

Morehouse Publishing Co., Milwaukee, Wis.

# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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## Church Kalendar



## FEBRUARY

- 2. Purification B. V. M. (Saturday.)
- 3. Fourth Sunday after Epiphany.
- 10. Fifth Sunday after Epiphany.
- 17. Septuagesima Sunday.
- 24. Sexagesima Sunday.
- 25. St. Matthias.\* (Monday.)
- 28. (Thursday.)

\* Transferred from February 24th.

## KALENDAR OF COMING EVENTS

## FEBRUARY

- 2-4. Kansas Convention.
- 3. Episcopal "Church of the Air" broadcast, 10 A.M., Eastern Standard Time, over Columbia network with Bishop Hobson of Southern Ohio speaker.
- Haiti and Dominican Republic convention.
- 5. California, Chicago conventions.
- 5-6. Olympia, Western North Carolina conventions.
- 6-7. Pacific Conference on Preaching.
- 8-10. Honolulu convention.
- 8-11. Meeting of executive board, Woman's Auxiliary.
- 10. Race Relations Sunday.
- 10-12. Spokane convention.
- 12. Iowa convention.
- 12-13. Puerto Rico convention.
- 12-14. National Council meeting.
- 13. Sacramento convention.
- 17-18. Colorado convention.
- 22. Annual C. L. I. D. meeting.
- 22. Panama Canal Zone convention.
- 25. Church Periodical Club meeting.
- 27-28. Forward Movement Commission meeting in Cincinnati.

## CATHOLIC CONGRESS CYCLE OF PRAYER

## FEBRUARY

- 11. St. Andrew's, Stamford, Conn.
- 12. St. Peter's, Geneva, N. Y.
- 13. St. Paul's, Aquasco, Md.
- 14. Christ Church, Media, Pa.
- 15. St. John's, Pleasantville, N. Y.
- 16. All Saints', Fulton, N. Y.

MAKE A RULE never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter. —Charles Kingsley.

## Clerical Changes

## APPOINTMENTS ACCEPTED

BEER, Rev. ARCHIBALD H., has been appointed honorary canon of Holy Trinity Cathedral, Port au Prince, Haiti, by Bishop Carson, in recognition of his ministry of 15 years in this field.

DAVIS, Rev. ROBERT Y., who for the past seven years has been in charge of the San Juan Indian Mission and vicar of St. John's Church, Farmington, N. Mex.; has become rector of St. John's Parish, Brownwood, and priest in charge of St. Matthew's Church, Comanche, Texas (Dal.). Address, 916 Booker St., Brownwood.

HALLETT, Rev. HAROLD E., formerly curate of St. Stephen's Church, Lynn, Mass.; is rector of the Church of the Messiah, Auburndale, Newton, Mass. Address, 2039 Commonwealth Ave., Auburndale, Mass.

HENCKELL, Rev. P. W., formerly in charge of St. James' Church, Dalhart, Texas (N.T.); becomes the first rector of St. Mary's Church, Big Spring, February 1st.

KAPPES, Rev. HAROLD G., formerly vicar of St. Peter's Church, Fort Atkinson, Wis. (Mil.); has accepted a call to the vicarage of St. Mark's Church, Oconto, Wis. (F.L.). Effective February 1st.

MADEIRA, Rev. E. E., who recently resigned the rectorship of Trinity Church, Jacksonville, Ill.; has been elected rector emeritus of the parish. Address, 3711 Bay Shore Blvd., Tampa, Fla.

MORSE, Rev. DONALD H., formerly on the staff of the Cathedral of St. John the Divine, New York City; is on the staff of Trinity Church, New York City. Church address, 74 Trinity Place.

SMITH, Rev. GORDON V., formerly rector of St. James' Church, Albion, Mich. (W.M.); has accepted a call to Grace Church, Ponca City, Okla.

WILLIAMSON, Rev. WALTER B., formerly in charge of St. Andrew's, Flint, with the supervision also of St. John's, Otter Lake, and Grace Church, Lapeer, Mich.; to be in charge of Grace Parish, Bay City. Effective February 1st.

## NEW ADDRESS

MALETT, Rev. FRANK J., formerly 50 Martense St., Brooklyn, N. Y.; 66 Church St., White Plains, N. Y.

## RESIGNATIONS

BAILEY, Rev. CHARLES R., Ph.D., as rector of St. Ann's Church, Revere, Mass.; to be retired. Address unchanged.

ZIEGLER, Rev. HOWARD B., as priest in charge of St. Paul's Church, Savanna, Ill. (C.); due to ill health. The Rev. Mr. Ziegler expects to take an extended rest before resuming his active priestly duties.

## ORDINATIONS

## PRIESTS

NEW JERSEY—The Rev. HENRY RIDGEWAY FELL was advanced to the priesthood by Bishop Knight, Coadjutor of New Jersey, in All Saints' Chapel of Trinity Cathedral, Trenton, January 25th. The candidate was presented by the Rev. Milton A. Craft, and continues in charge of St. Mary's Church, Keyport, N. J., where he resides, and St. Mark's Mission, Keansburg. The Rev. John W. Foster preached the sermon.

NORTH CAROLINA—The Rev. DAVID WATT YATES was advanced to the priesthood by Bishop Penick of North Carolina in Calvary Church, Tarboro, January 16th. The ordinand was presented by the Rev. Bertram Brown, and the Bishop preached the sermon. The Rev. Mr. Yates becomes associate rector of Calvary parish, and is in charge of the affiliated Edgecombe County missions.

ROCHESTER—The Rev. CHARLES BOWEN PERSELL, Jr., was ordained to the priesthood in Grace Church, Scottsville, N. Y., by Bishop Ferris of Rochester, January 21st. The ordinand was presented by the Rev. Lewis B. Ward, and the Rev.

Charles C. Carver preached the sermon. The Rev. Mr. Persell is rector of Grace Church, Scottsville, N. Y.

VIRGINIA—The Rev. CHARLES VAN O. COVELL was ordained to the priesthood by Bishop Tucker of Virginia in Vawter's, St. Anne's Parish, Essex County, January 25th. The Rev. Clifford L. Stanley presented the ordinand and also preached the sermon. The Rev. Mr. Covell is rector of St. Anne's Parish. Address, Loretto, Va.

WESTERN MICHIGAN—The Rev. JOHN M. BURGESS was advanced to the priesthood by Bishop McCormick of Western Michigan in St. Philip's Church, Grand Rapids, January 25th. Archdeacon Vercoe presented the candidate, who is in charge of St. Philip's Mission, Grand Rapids, and the Rev. L. B. Whittemore preached the sermon.

## Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

THE BETHANY PRESS, St. Louis, Mo.:  
*Shadow and Substance*. By Victor E. Hoven. \$1.50.

COKESBURY PRESS, Nashville, Tenn.:  
*Toward the Sunrising*. By B. H. Bruner. \$1.50.

E. P. DUTTON & CO., INC., New York City:  
*The Way of Simplicity*. By W. E. Orchard. \$2.00.

A Witness Through the Centuries. By Reginald Hegy. \$2.00.

HARPER & BROTHERS, New York City:  
*Our Next Step*. By Matthew Woll and William English Walling. \$2.00.

THE MACMILLAN COMPANY, New York City:

*Barnham Rectory*. By Dorren Wallace. \$2.50.

*Hornet's Nest*. By Helen Ashton. \$2.50.

*The House of the Titans*. By A. E. \$1.50.

*Things of Sorrow*. By Elder Olson. \$1.50.

*Why Wars Must Cease*. By Ten Authors. For the Committee on the Cause and Cure of War. \$1.00.

*Wild Flowers*. By Homer D. House. With illustrations. \$7.50.

CHARLES SCRIBNER'S SONS, New York City:  
*R. E. Lee: A Biography*. By Douglas S. Freeman. Vols. 3 and 4. \$3.75 each. \$7.50 for the two.

## INFORMATION BUREAU

## And Buyers' Service

This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, church institutions, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

## INFORMATION BUREAU

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## CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.*

### Inadequate Information

**T**O THE EDITOR: Many people nowadays seem to be swept away in a wave of criticism against everything that has existed heretofore. Unfortunately, much of it is based on inadequate information. Recently I received the following letter from an exceptionally loyal layman:

"We went last night to hear a sermon by Bishop \_\_\_\_\_, but there was so much of it devoted to the horrors of the way capital is grinding down labor that I do not know whether I shall be able to listen to any more. Our company has paid nothing to its stockholders for many years and I received a communication signed by every one of our employees expressing appreciation of their fine treatment by the management in keeping them employed through the period of unprofitable times in our industry. I am afraid that service did me very little good."

(Rt. Rev.) FRANK E. WILSON,  
Eau Claire, Wis. Bishop of Eau Claire.

### Statistics and Fr. Day

**T**O THE EDITOR: I am glad you answered Father (can this be Gardiner?) Day's attack on statistics. You say it is our job to compile statistics, and I for one take off my hat to you for keeping after us all in the interests of accuracy.

But it is more than a duty. It is an essential background to our preaching and parish work. We are always giving trends and sweeping directions in our sermons; "Young married people today are turning this way or that." How do we know apart from statistics? Usually we don't know and have based our remarks on an impression of three young things we overheard in a bus. I am willing to join the anti-statistic army if each member of it takes a solemn pledge never to give vague "now-a-days" in a sermon. A business man who has been poring over charts and columns of figures all week must get impatient with a cheerful announcement from the pulpit about how things are going when the announcement has behind it nothing but general notions.

Again, the impression is abroad that certain churches near colleges are doing fine work with undergraduates, and yet the Church at large continues to lose young people, and none of our seminaries has an overwhelming number of applicants for admission from which to choose the Junior class.

Why is this? Only statistics can explain it. These churches that are doing good work with undergraduates are reaching about one-tenth of the boys and girls that have been sent to the colleges from other churches in the dioceses. By actual count, we are holding to the Church about one-tenth of those trained and brought up in the Church.

Like the salesman who lost money on every suit he sold, but he did not care, because he sold so many. (Rev.) C. LESLIE GLENN.

Cambridge, Mass.

### A Colonial Tombstone

**T**O THE EDITOR: In Stafford county, Virginia, close to the Southern Highway stands "Aquia," one of the Old Dominion's most historic churches.

In colonial times it was customary upon the death of the rector of a parish to bury him

beneath or near the Communion table where he had served his people. A vault, therefore, was built in Aquia back of the Communion table, and when the Rev. John Moncure died he was buried within it and later his wife was laid to rest beside him. No later interments were made until Mr. Henry Moncure buried here some of his children. Until then there had been no stone outside to mark where the vault was, and as all of the quiet sleepers there were of the Moncure family, or house, and no further interments contemplated, Mr. Henry Moncure caused a white marble stone to be cut and placed beneath the Communion table so that its side lay against the side of the burial vault, and as all within it were of the Moncure race, or family, or house—without a word of praise or eulogy, he simply caused to be inscribed upon the tablet: "Sacred to the Race of the House of Moncure," meaning sacred as the *burial* place of the founder and a few descendants of an old colonial family.

Due, perhaps to Mr. Wilstach's criticism (*in Tide Water Virginia*) of this simple monument, which he described as "the most self-dedicatory thing of its kind he had seen in any of the ancient churches he visited in Virginia," over-zealous renovators have removed the slab and placed it in the floor of the chancel in an obscure corner thereby defeating the purpose for which it was designed and rendering it meaningless.

It is sincerely to be hoped by those of us who can appreciate the fitness of a very beautiful memorial that the country vestry will not allow a few casual words of a writer who evidently did not understand colonial customs as practised in Virginia, to treat the first rector's tombstone as though it were something to be ashamed of, whereas, in reality, it is only a marker over the grave of a simple-hearted Christian gentleman, placed there reverently by people who loved him and wished to have his grave marked for the benefit of future generations.

Washington, D. C. AGNES C. ROBINSON.

### Ordination in the Early Church

**T**O THE EDITOR: Permit me to supplement Prof. Hallock's presentation (L. C., January 19th) of sources bearing upon the honor shown to confessors, by calling attention to a characteristic of the primitive presbyterate which is too often overlooked. As shown by the Church orders, particularly in that of Hippolytus, and in all other writings of the third century, the presbyterate was not looked upon at that time as an office of "ministerial priesthood," if by that term is meant our later conception of the priesthood of the second order. The essential functions of priesthood resided, not in the presbyter, but in the Bishop, and in almost every case where the term priest is used, it refers to the Bishop. He was the normal celebrator of the Eucharist and of baptism. The presbyterate, on the contrary, was the Bishop's council, who assisted him in the government of the Church and in discipline. Save in the case of Alexandria, where there was a more rapid development, we seldom hear of a presbyter acting out of council. The presbyters shared with their Bishop, who was himself "Chief of the Presbyters," the function of teaching. The Christian presbyterate was, in fact, a close counterpart of the presbyterate of the syna-

gogue, from which by analogy it took its origin. It is well known that the Jewish presbyters were not ministers of public worship.

This conception of the presbyterate is made clear by the ordination prayers for bishop and presbyter in the early Church orders, in which the distinctive functions of priesthood are assigned to the former, while the latter harks back to the seventy elders appointed by Moses to assist him in the government of the people. In *The Apostolic Tradition of Hippolytus*, the pertinent passage reads: "Thou who knowest the hearts of all, grant to this thy servant, whom thou hast chosen to be bishop, (to feed thy flock) and to serve as thy high priest without blame, ministering night and day, to propitiate thy countenance without ceasing and to offer thee the gifts of thy holy Church. And by the Spirit of high-priesthood to have authority to remit sins according to thy commandment, to assign the lots according to thy precept, to loose every bond according to the authority which thou gavest to thy apostles, and to please thee in meekness and purity of heart, offering to thee an odour of sweet savour," etc. In contrast with this, the prayer for the presbyter reads, "God and Father of our Lord Jesus Christ, look upon this thy servant, and grant to him the Spirit of grace and counsel of a presbyter, that he may sustain and govern thy people with a pure heart; as thou didst look upon thy chosen people and didst command Moses that he should choose presbyters, whom thou didst fill with thy Spirit, which thou gavest to thy servant," etc. Even as late as the ordinal of Constitutions viii, the same distinction appears; there is no suggestion of priestly functions in the prayer for the presbyter. The full priesthood of the presbyterate came later, and is indicated by a significant change in the prayers and ceremonies of their ordination.

It would appear then that the "confessor-presbyters" had no claim upon the functions of "ministerial-priesthood," even though it could be shown that they were regarded as Presbyters in full and regular standing. That they were not so regarded is indicated by a note on page 82 of Prof. Easton's *Apostolic Tradition of Hippolytus*. "In Rome ca 250 there were only forty-six presbyters (Eusebius vi, 43, 11); evidently confessors were not included."

(Rev.) LEFFERD M. A. HAUGHWOUT.  
Great Kills, S. I., N. Y.

### English-American Clergy Exchanges

**T**O THE EDITOR: In your issue of December 22d there was a letter from one of the English clergy in regard to English-American clergy exchanges.

I have been thinking along the same line. In the city of Indianapolis for a number of years, the Washington high school has had an English-American teacher exchange each year. This past year the teacher was an English teacher. This year the teacher is in the art department. These exchanges were arranged by the English Speaking Union. The experiment has proven to be well worth while both from the standpoint of the pupils and the teachers.

If our public schools find it advantageous, surely the Church would be likely to find it helpful, not only to the public, but to the Church itself.

I, personally, would like to have the opportunity of participating in an exchange with an English clergymen. What could THE LIVING CHURCH do to encourage these exchanges?

(Rev.) ROBERT C. ALEXANDER.

Indianapolis, Ind.

ANSWER: In the absence of funds THE LIVING CHURCH could only lend its encouragement to the scheme.—THE EDITOR.



VOL. XCII

MILWAUKEE, WISCONSIN, FEBRUARY 2, 1935

No. 5

## EDITORIALS & COMMENTS

### The Missionary Outlook

**W**HAT IS THE MISSIONARY outlook for the immediate future? It all depends on the point of view. One may survey the situation from the standpoint of need, of opportunity, or of resources. The conclusions reached will differ accordingly, but they bear an important relation to one another.

From the point of view of need the situation is so obvious as to require no elaboration. Every intelligent Christian looking about him in the world today can see the need of Christ and His Gospel on every hand—at home, abroad, wherever he may look. Indeed, it is easy to say that never before was the Christian message so greatly needed as today; though the cautious historian, endeavoring to keep a sense of balance in the face of overwhelming current events, may question that statement. But certainly there can be no question of the need of the world for Christ today.

From the point of view of opportunity, the outlook is also encouraging. Here we are on surer ground when we say that perhaps in no previous age has it been so true that the fields are ripe for the harvest. Everywhere new opportunities are opening for the Christian missionary. More and more people are beginning to realize that they want what he

has to offer, though their feeling of want may be in the first instance for the more material aspects of Christianity such as education or hospitalization rather than the underlying spiritual ones. Nevertheless, the opportunity is there, and every true missionary can testify that chances to extend the Christian message are opening to him almost daily if only he had the resources to meet them.

Aye, there's the rub—the resources. Resources are of two kinds: men and money. Of the former there is, thank God, no dearth. We are confident that the heads of our Departments of Domestic and Foreign Missions could at short notice supply a hundred or more names of consecrated, devoted, zealous men

and women who are willing to go to the far corners of the earth to carry the Christian Gospel in their several capacities as priests, nurses, doctors, teachers, and so on. There is no lack of willing laborers for the Vineyard.

But in the matter of money the situation is different. Unfortunately, no matter how devoted or zealous a missionary may be he must have food, clothing, and shelter for himself and his family. He must, moreover, provide an adequate education for his children. Those needs require money and thus our missionary opportunities are definitely

#### A COMPARATIVE TABLE

Compiled from Bulletin No. 74 and the new Summary of Appropriations for 1935 under the Emergency Schedule

	Expenditures			Appropriation 1934	Emergency Schedule 1935
	1931	1932	1933		
Dept. of Domestic Missions	\$1,373,063	\$1,307,783	\$1,098,494	\$ 661,455	\$ 545,189
Dept. of Foreign Missions.	1,353,033	1,126,421	986,420	1,350,326	1,228,980
Total Missions*.....	\$2,726,096	\$2,434,204	\$2,084,914	\$2,011,781	\$1,774,169
Dept. of Rel. Education..	\$ 129,276	\$ 99,972	\$ 61,595	\$ 66,770	\$ 40,764
Dept. of Ch. Social Service	24,352	25,373	22,063	24,156	13,197
Dept. of Finance.....	36,609	32,810	28,840	35,195	33,300
Dept. of Publicity.....	100,063	74,731	50,560	49,777	40,646
Field Dept. .....	91,719	64,064	55,149	59,025	33,298
Woman's Auxiliary .....	50,984	46,626	37,096	40,551	42,167
Comm. on Ecclesiastical Relations .....	27,433	21,917	14,912	9,820	4,500
Interdepartmental Expenses	157,938	116,397	108,079	118,146	100,345
Contingent Fund .....	12,378	36,585	12,126	25,000	8,000
General Administration...	46,256	48,640	42,143	51,069	35,492
Retired (Church Missions House) .....	18,384	15,557	14,064	13,605	12,405
Institutes .....	182,324	172,669	160,155	157,920	143,550
Coöperating Agencies .....	71,920	58,226	42,150	34,920	16,000
Conference and Training Centers .....	19,292	19,105	19,107	19,120	15,282
	\$3,695,033†	\$3,266,883†	\$2,952,961†	\$2,716,855	\$2,313,115

\* The extra-continental missionary districts under the American flag are included under Domestic Missions in 1931, 1932, and 1933, but under Foreign Missions in 1934 and 1935.

† The cents have been omitted in the above tabulation and therefore the total given is slightly in excess of the sum of the several items.

limited by the practical consideration of the funds that are available. Yet even in the realm of money there is evidence of a renewal of missionary zeal in the record of payments made by the dioceses on their missionary objectives for the year 1934.

On December 1st there was still due on the expectations the sum of \$428,718. When the books of the national treasurer closed for the year January 21st there had been paid since December 1st \$414,338, leaving a shortage of only \$14,380. The collections for the entire year amounted to \$1,255,452 or 98.8 per cent of the expectations.

Out of the 99 dioceses and districts, at home and overseas, 79 have paid 100 per cent or more of their expectations. The total of the shortages was \$33,142, but the total overpayments were \$18,762, leaving a net shortage of only \$14,380. That is distinctly a hopeful and encouraging sign.

**A**T THE LAST General Convention our Church wisely determined to continue the pay-as-you-go policy for its missionary work. With that in view it adopted an emergency schedule in the total amount of \$2,313,115, this sum representing approximately a 25 per cent increase in the current contributions of Church people for extra-diocesan purposes. Just what that emergency schedule means in terms of reductions may be seen by reference to the accompanying comparative table. A word of caution should be said with reference to this table. The first three columns have to do with actual expenditures and the last two with appropriations. The comparison is not therefore an exact one from an accounting standpoint, but if one bears in mind the fact that the figures for 1934 and 1935 are maximum figures that are not to be exceeded the comparison becomes plain enough.

The situation can be summed up in a sentence. The missionary work of the Church is down to the bed rock of their maintenance of the most important items in its present work.

But that is not all. Continuance of the work even on the drastically reduced basis of the emergency schedule is contingent upon an income for 1935 of \$2,313,115. That amount, which represents, as we have observed, a 25 per cent increase in the contributions of the dioceses, is not yet in sight. Dr. Lewis B. Franklin, treasurer of the National Council, has summarized the present situation clearly and concisely as follows:

General Convention adopted for 1935 an Emergency Schedule of appropriations to the amount of.....	.....	\$2,313,115
It is estimated that further savings in operations (lapsed balances) can be effected to the extent of.....	.....	60,000
Leaving estimated expenditures in 1935 under the Emergency Schedule of.....	.....	\$2,253,115
The estimated total to be received from the Dioceses in 1935 is.....	.....	\$1,352,000
The estimate of income from other sources such as interest on Trust Funds, United Thank Offering, etc., is .....	727,325	
Additional resources not included in above estimate .....	30,000	
Total resources in sight.....	.....	\$2,109,325
Indicated deficiency.....	.....	\$ 143,790
Toward this deficiency the Council has in hand three individual gifts of \$20,000 each, conditional upon a fourth such gift being secured. If this is obtained the total from this source will be....	.....	80,000
Leaving a balance to be raised or pledged prior to February 12th of.....	.....	\$ 63,790

The National Council will meet on February 12th. It is to be hoped that at that time Dr. Franklin will be able to report that large special individual gifts have been obtained to meet the \$80,000 item that he has allowed for this purpose. There remains, however, a shortage of \$63,790 which must be met somehow during the next ten days. The only alternative is the further cutting of the Church's missionary work, even below the missionary schedule, since General Convention has definitely ruled out the incurring of further deficits or the use of undesignated legacies for current work.

We are not discouraged at the outlook. Indeed, it is distinctly encouraging—more so than at any time since 1931. The Church is faced with an unprecedented need and opportunity for that which she has to offer. She has the man-power and the missionary zeal. Her financial resources are crippled, but we believe that she is entirely able to meet this small remaining balance and that she will do so unhesitatingly if only her people realize the need in time.

We urge bishops and diocesan and parish treasurers to check over their books carefully and see whether it is not possible for them to assure the National Council that their share of the deficiency can be met during 1935.

We urge also such individual Churchmen as are able, to assume a share in the underwriting of any shortage that may remain on the basis of the Emergency Schedule.

In the face of the enthusiasm of General Convention and the united determination to go forward the Church simply must not sound a note of retreat. The time for fear and discouragement has passed. The time for advance in a spirit of high courage and determination is at hand.

#### Viewing With Alarm

**T**HE REV. DAVID CARL COLONY is a good journalist. A year or so ago, looking beyond the confines of the Philadelphia school in which he teaches, he penned a vigorous article for a popular monthly under the catchy title, *God Save the Church*. This article was a veritable indictment of his brother clergy, particularly those who, unlike himself, are engaged in pastoral work, on the grounds of laziness, inefficiency, and insincerity. The article attracted widespread attention and its author, realizing the popular appeal of sensational journalism, has followed it up with other articles viewing with alarm various aspects of religious activities. The latest of these is *The Church Builds Battleships*, in the February issue of *Scribner's*.

Briefly, Mr. Colony's argument seems to be as follows: In its endeavor to make headway in heathen lands Christianity has resorted to the establishment and maintenance of such agencies as hospitals and schools, instead of confining itself to the simple preaching of the Gospel. This has, to be sure, succeeded in giving Christianity an entrée in such lands as Japan, China, and India. It has, however, also had the unfortunate effect of releasing government funds that should be used for these things and enabling them to be used for militaristic purposes. In Japan, for example, "for every four million dollars given by Americans for missions, and expended in Japan, an equivalent amount is released wherewith the Mikado can build one more destroyer in his race to overhaul the strength of England."

America, Mr. Colony believes, is particularly to blame in this respect since "the actual figures bear mute witness of misguided Yankee generosity." The figures he gives (and the source of which he does not indicate though he implies it refers only to Protestant missions) show the following expenditures

for "missions" (does he mean only foreign missions?) in the biennium 1929-31:

North America (very largely the United States) . . .	\$28,171,146
Great Britain (including Australia and New Zealand)	12,871,150
France	197,838
Germany	1,525,494

The modern missionary program, Mr. Colony observes, is a very elaborate thing, embracing the threefold purpose of healing, teaching, and preaching—this despite the fact that the missionary command of our Lord was simply to preach the Gospel to all nations. Apparently Mr. Colony has overlooked the Biblical injunctions to heal the sick, comfort the fatherless, and so on. (Incidentally, if his words are to be taken literally, one wonders why he is himself engaged in teaching instead of preaching.)

Anyone having the slightest acquaintance with logic or the barest knowledge of conditions in the countries discussed can find the fallacies in Mr. Colony's arguments. The most essential ones are, of course, the following:

(1) There is absolutely no foundation in fact for Mr. Colony's naive assumption that if Japan, China, and India (*i.e.*, the British government in the latter) had to support the schools and hospitals now maintained by Christian missions they would to that extent reduce their expenditures for military purposes. As a matter of fact, there is no indication that they would continue these agencies at all. Particularly is this the case in China and Japan, where hospitals were unknown until the advent of Christianity and public education is still far from universal. But even if one assumes that the respective governments would take over these agencies, what reason is there to suppose that it would have any effect whatsoever upon their several military programs? Is there any logical connection between the two?

(2) The "actual figures" that Mr. Colony quotes from some unidentified source are so vague as to be practically worthless, and certainly they will not bear the interpretation he has given them. He admits that they do not take account of any except Protestant missions and in the case of France, for example, this cannot represent more than a very small proportion of the population. Again, even if his figures were truly representative, no account is taken of the great discrepancy in population between France or Germany and the vast combination of the United States and Canada. Yet on such an inadequate structure Mr. Colony builds such misleading generalities as the following:

"Among the European nations Germany, a veritable storehouse of international danger, contributes five missionary cents for every American missionary dollar. The other ninety-five cents are utilized for the purchase of a place in the military and naval sun. France gives about eight mills, employing the rest of the missionary dollar for the increase of her mighty army. While even England, exclusive of her dominions, gives only forty cents for every hundred American missionary pennies. The inference is obvious. These nations are so intent upon warlike preparations that they have comparatively little time or money for the works of the Prince of Peace."

These two examples of faulty reasoning are enough to reveal the weaknesses of Mr. Colony's contentions, without mentioning the cheap form of appeal represented by such sentences as "Americans would rather have praise from a princeling, however worthless, than have their names written in the Book of Life." By what authority does Mr. Colony lump his fellow-citizens together and dismiss them with such a gratuitous insult?

We began by saying that Mr. Colony was a good journalist. We wish that we might add that he is a good apologist for the cause of Christian missions, in which he professes such great interest, but unfortunately his own article would belie such a claim. As a matter of fact, since one of the prime requirements of good journalism is accuracy, we probably ought to retract even that statement. But in order to give him the benefit of the doubt, we shall let it stand—with reservations.

Unfortunately, weak as Mr. Colony's arguments are, they will appeal to a certain number of people, even among those who read the so-called quality magazines. The danger of such an article as this is not to be found in its sensational revelations, which upon analysis turn out to be no revelations at all, but in the false picture that it gives of the purpose and nature of Christian missions. Must this cause, which Mr. Colony acknowledges to be central in the teaching of Christianity, suffer in this way at the hands of a Christian priest who, we must reluctantly conclude, seems to be more interested in creating a journalistic sensation than in promoting the Christian religion?

#### Bishop Morris

OUR cover illustration this week is worthy of more than passing interest. It is a reproduction of a portrait of Bishop Morris, formerly of the Panama Canal Zone, who was translated to Louisiana five years ago.

There is an interesting story connected with this portrait. When, in 1920, the popular rector of Grace Church, Madison, Wis., was consecrated as the first Missionary Bishop of the Canal Zone, and took up his residence in Central America, there began a close association and friendship with Major General Chester Harding, who was the successor of General Goethals as governor of the Panama Canal. After his retirement from the army General Harding went to Paris to study painting in realization of a lifetime ambition. Returning to this country, General Harding spent a winter in New Orleans during which he painted this portrait of the Bishop. It was exhibited at the Delgado Museum and then presented by the artist to Bishop and Mrs. Morris as a souvenir of the days in Panama.

As February 5th of this year will mark the fifteenth anniversary of the consecration of Bishop Morris it is an especially appropriate time for the publication of this portrait of the former Bishop by the former Governor of the Panama Canal Zone.

#### Dr. Richardson

THE LIVING CHURCH FAMILY is bereaved in the death of Dr. George Lynde Richardson. Many of us knew him personally; all of us knew him through his beautiful weekly meditations in his department entitled *The Sanctuary*. Through this column he has helped to guide the spiritual life of thousands of Churchmen and has opened their eyes to broader horizons in the Christian faith.

Dr. Richardson had a distinguished career. He was noted as a preacher, a writer, and a pastor. But to those who had the privilege of knowing him he was more than any of these things. Bishop Dallas, in his lovely tribute to him, has summed it up simply and concisely in a sentence: "He was a good man, a good priest, and a friend." A better epitaph than this no man could ask.

May he rest in peace.

### Milwaukee's Loss

**L**AST SUNDAY night fire destroyed St. John's Roman Catholic Cathedral in Milwaukee. Within an hour the richly furnished altar, the beautiful stained glass windows, and the valuable memorial organ were completely destroyed, and the picturesque steeple, which has delighted artists from all over the world who came to paint it, alone was left as a stark and smoke-blackened reminder of the destruction.

Churchmen of Milwaukee sympathize deeply with their brother Catholics of the Roman obedience in the great loss they have suffered. Indeed, Milwaukeeans of every creed and of none feel the loss almost as keenly as those of our fellow-citizens who own obedience to the Bishop whose *cathedra* was in the destroyed church. A new cathedral can and will be built, but a historic and picturesque landmark of Milwaukee has been ruined beyond power of replacement.

### Through the Editor's Window

**H**ERE IS A DELIGHTFUL example of what one of our subscribers aptly describes as "a gem of completely muddy writing," taken from a Far Western parish paper. It has to do with the financial situation of the Church, which it sums up as follows:

"The whole matter which is crucial to the life of the Church depends on the parishes in the last analysis as far as any unit of government in the Church is concerned, but it rests with the individual, it seems to us, and only as we conceive of our personal efforts for the sake of the kingdom and in terms of what that may mean not to the general Church in an indefinite manner but as it relates itself to a more personal question. We refer to the representation in the field."

So! Now we know all about it!

AND THE *Connecticut Churchman* has gleaned this prize one from another parish paper: "The Guild of St. Mary asks that the decorations for the church this year be memorials for loved ones who have passed on as far as possible." Our contemporary is reminded of a recent example of the importance of "the harmless, necessary comma" in the contributors' column of the *Atlantic*: "In an invalid chair sat Aunt Eva who was paralyzed reading the *Atlantic Monthly*."

### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

#### FOR REBUILDING THE MISSION AT LA TORTUE, HAITI

In Grateful Memory of Chauncey H. Blodgett, Jr. ....	\$ 10.00
M. B. B. ....	5.00
A Friend in Maine ....	1.00

\$ 16.00

#### THE LIVING CHURCH RELIEF FUND AUDIT

WE HAVE MADE an examination of the records relative to the various relief funds collected through THE LIVING CHURCH, and have satisfied ourselves as far as possible that the donations received for the period from June 1, 1934, to December 31, 1934, as published in THE LIVING CHURCH amounting to \$277.50 were distributed in accordance with the published wishes of the donors. The cancelled checks were produced to us in support of these disbursements.

No charge has been made for expenses incurred by the Morehouse Publishing Company in the collection and distribution of these funds.

The total amount collected and distributed for relief purposes from November 1, 1914, to December 31, 1934, is as under:

Total to May 31, 1934, as previously reported ....	\$395,653.94
Amount collected and distributed from June 1, 1934, to December 31, 1934 .....	277.50
Total collected and distributed to December 31, 1934	\$395,931.44

Milwaukee.

PRICE, WATERHOUSE & CO.

### Dr. Richardson, Father, Priest, Scholar

By the Rt. Rev. John T. Dallas, D.D.  
Bishop of New Hampshire

**M**Y ACQUAINTANCE with Dr. Richardson goes back to the days of student work, while he was still rector of St. Paul's Church, Burlington, Vt. It was about that time, too, that we used to run into each other at the Wellesley Conference. Although he was then a man beyond middle age, he was in sympathy with the college students, and with every effort which the Church had assumed to minister to them. The sons and daughters in his own family must have had much to do with the keeping of his youthfulness and with his sensitiveness to the problems of youth. He never lost that quality. Whether he was talking about one of his own children or of some youngster in the parish, it was always with gentleness and appreciation, but he never played down to them. He always remained the father, the priest, the scholar.

In these latter years, it was my good fortune to come in contact with Dr. Richardson at the College of Preachers and as a member of the clergy of the diocese of New Hampshire. Here again in both these places, he displayed that same gift of hopefulness and of insight into the men and into the problems which faced him. The younger clergy of the Church who from time to time gathered at the College of Preachers found that the criticisms of their sermons which he made had no sting in them. Always there was the gentle smile on his lips and the twinkle in his eye. In his position as adviser to the younger clergy he will be missed most seriously.

These too few years in the diocese of New Hampshire brought a blessing upon us all because of his record at St. Paul's, Burlington, Vt., and also because he had been dean of the Cathedral at Albany, as well as his work at the College of Preachers and at the Wellesley Conference. The positions which made him known to the whole Church made the diocese of New Hampshire happy to have him. He became more than all of that to us, however. Once more, that same gentleness and depth of insight into the people and into situations compelled us to look to him as a friend and as a Father in God. He had a kindly way of listening to your difficulties; then he would ask some simple question which usually helped to unravel the tangles which seemed impossible of straightening out. Although he was with us in this diocese but a short time, his memory will remain for many, many years, a memory which will possess an added radiance because in this short time we were witnesses of his great faith and greater hope, at the time of the sudden death of his wife, and then again at the sudden death of a son. He was a good man, a good priest, and a friend.

#### A PRIEST FOREVER

George Lynde Richardson

**T**O DAY we mourn the passing of a saint  
By whose fine presence hath our lives been graced,  
In whose worn clay th'Eternal God had placed  
An holy spirit free from sin and taint.

What priceless treasures in this life were his:

The joy of wholesome boyhood as he grew,  
The grasp of truths great books and scholars knew,  
The grace of being where God's presence is!  
These and much more he gladly shared with all

His fellow-pilgrims on the King's highway;

Sunshine or sorrow in his lot each day

He consecrated at the Master's call.

The glad dispenser of the Holy Feast

Today stands saint before his Great High Priest.

D. R. H.

# The President's Social Security Program

*An Appraisal in the Light of Catholic Sociology*

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service, National Council

**I**N HIS MESSAGE sent to Congress January 17th the President recommended "the following types of legislation looking to economic security:

"1. Unemployment compensation.

"2. Old-age benefits, including compulsory and voluntary annuities.

"3. Federal aid to dependent children through grants to states for the support of existing mother's pension systems and for services for the protection and care of homeless, neglected, dependent, and crippled children.

"4. Additional federal aid to state and local public health agencies and the strengthening of the federal public health service."

To accomplish these four objectives he offered a definite program of action in the form of a report by his Committee of Economic Security, the chairman of which was that well-known Churchwoman, the Hon. Frances Perkins, Secretary of Labor. In his message President Roosevelt pointed out that "the committee has not attempted the impossible nor has it failed to exercise sound caution and consideration of all the factors concerned; the national credit, the rights and responsibilities of states, the capacity of industry to assume financial responsibilities, and the fundamental necessity of proceeding in a manner that will merit the enthusiastic support of citizens of all sorts."

Thus the issue of social security was vividly thrust upon the attention of the entire country, for as soon as the clerks had finished reading the Presidential message Senator Wagner of New York and Representative Lewis of Maryland introduced identical resolutions embodying the Presidential proposals. In less than a week hearings on their Economic Security Bill were being held by the appropriate committees of both the Senate and the House of Representatives.

Two facts should stand clear before any detailed examination of these proposals is made. In the first place it is well to realize the distinction between "social security" and "social insurance." Social security is a goal; social insurance is a method of reaching that goal. Social security is an end to be sought for the welfare of a social group; social insurance is an adaptation of the familiar means of group insurance to accomplish that end. By distributing losses over a sizeable group, insurance solves the difficulties occasioned by the life hazards of old age, unemployment, and illness. Social insurance is designed primarily to meet the needs of workers in the lower-income brackets for whom the cessation of earnings may not only spell disaster to the individual, but constitute a misfortune to society.

Secondly, few Americans realize that this country is far behind Europe in its thinking in this field. Whereas the average informed American citizen is familiar with only one type of social insurance, workmen's compensation, his European cousin takes for granted as a social necessity a comprehensive, unified

*THE PROGRAM OF ACTION offered by the President possesses real ethical significance, in the opinion of Fr. Barnes. With its preponderant emphasis upon human values, he feels that "it is a courageous, adventurous endeavor—suited to the temper of 1935—to meet squarely the major social challenge of the day, the blasting threat of economic insecurity."*

America lags far behind.

Critical observers realize that the President's social security program is the very heart of the social economics of the New Deal. In viewing it from the standpoint of Catholic sociology one is obliged to recognize it as a well-rounded combination of secular methods. This could hardly be otherwise. The really important thing is to see whether these methods square with Catholic sociology.

**T**HE PRESIDENT'S first major proposal is for a system of unemployment compensation to be financed by a three per cent tax on payrolls imposed by the government with credits up to 90 per cent to employers contributing to similar plans in the states. It is interesting to note here that the Committee on Economic Security followed the example of Wisconsin, first state to inaugurate such a system, in referring to "unemployment compensation" rather than "unemployment insurance." Admitting frankly that "it will not directly benefit those now unemployed until they are reabsorbed in industry" the Committee urged that "it should be instituted at the earliest possible date to increase the security of all who are employed." While the plan anticipates a waiting period of four weeks, a 50 per cent compensation rate and a maximum of \$15.00 per week with no minimum suggested, it leaves the details of these items to state determination. Similarly "the states should make all contributions compulsory and may require them from employers alone, or from employers and employees, with or without contribution by the state government." This leaves to each state the choice of one of the three commonly suggested methods of spreading the cost of unemployment compensation.

Here is a proposal which gives promise of serving that sacramental principle which permeates Catholic sociology. Man, as a sacramental being, can never fulfill his divinely appointed function so long as he is haunted by recurring fears as to where food, shelter, and clothing for himself and his family are to come. Dread of the loss of income which unemployment brings, anxiety as to personal and family security, alike force a man, through no fault of his own, to live upon an almost sub-sacramental level. Evelyn Underhill phrased the challenge pungently: "We cannot sit down and be devotional while acquiescing in conditions which make it impossible for other souls even to obey the moral law."

Similarly one who approaches this plank in the platform from the standpoint of Catholic sociology sees in it a great

program offering protection not merely to the sufferers from industrial accidents, but to the ill, the unemployed, and the aged. This seems to be the one field of social thought in which agreement—as to fundamentals, not details—may be found in democratic England, Fascist Italy, Nationalist Germany, and Communist Russia. Yet "progressive"

potential service to personality. The man who is not only employed, but employed with the assurance that the community's intelligent planning of its industrial life will see to it that he is cared for during a period of enforced inactivity, feels that he is not merely a "hand," but has become a person. Sensing that his personality is being respected by his community, he experiences a feeling of release which frees him and enlarges him. If one doubts this let him ask some priest of a mill-town parish, skilled in the psychological understanding of his people, as to the devastating effect of long term unemployment upon the personalities of his men communicants!

**I**N THE FIELD of old-age security there will probably develop far less divergence of viewpoint than in regard to unemployment compensation. This is not only a less technical field but one vastly more familiar to the average citizen. But bitter words were written on this theme in the leading article in the *American Mercury* last October. "As a result of our long neglect of the dependent aged we have accumulated a problem of old age distress such as was never known before." The author was Abraham Epstein, executive secretary of the American Association for Social Security, Inc., and one of the country's real experts on old-age security.

It is this accumulated burden of neglect which obliged the Committee on Economic Security to bring in several complementary measures, non-contributory old-age pensions, compulsory contributory annuities and voluntary contributory annuities, all to be applicable on retirement at the age of 65 or over. Only non-contributory old-age pensions can meet the needs of those who are now old and have inadequate means of support. This is a problem similar to one that became familiar to Churchmen at the inauguration of the Church Pension Fund in 1917, which could not begin to collect pension premiums from parishes until capital funds had been raised to care for "accrued liabilities." Those who are already old and dependent represent the country's "accrued liabilities" which must be cared for on a non-contributory basis quite distinct from any contributory system designed to care for the future aged group.

Criticism has already been expressed at the meagerness of the pension suggested for those already among the dependent aged. As a matter of fact, however, the amount mentioned, \$30.00 per month, to be paid one-half each by the federal government and by the states, is almost the exact average of old-age pensions now paid by those states in which old-age pensions are already in operation. Granted that the figure is meager, the plan represents marked advance over the present complete neglect of all dependent aged save for the 140,000 receiving state old-age pensions at the close of 1934 plus those in charitable institutions. Furthermore, if this modest norm could be established and later proven financially sound, the monthly payment could then be increased to a point more nearly approximating "financial assistance assuring a reasonable subsistence compatible with decency and health," which is the goal set by the Economic Security Bill.

The Committee on Economic Security held that "the satisfactory way of providing for the old age of those now young is a contributory system of old-age annuities." This would accomplish a more adequate old-age protection than it is possible to achieve with pensions based on a means test. Such a system would be financed by compulsory contributions collected through a tax on payrolls and wages, to be divided equally between employers and employees. It was expected that government contributions would not be necessary until after the system had been in operation for 30 years.

Then, in order to offer persons not included within the compulsory system a systematic and safe method of providing for their old age, the program included a voluntary system of purchaseable old-age annuities. This was suggested in order to give to farm owners and tenants, self-employed persons, and other people of small incomes, a protection corresponding to that of the industrial worker. It was refreshing to read the modest admission of the Committee that "further study will be necessary before a practical method of accomplishing this purpose can be suggested, one which will avoid the danger of benefiting those persons who need assistance least."

When the American Academy of Political and Social Science issued its comprehensive volume *Social Insurance* in 1934, it invited Charles Denby, Jr., a prominent Philadelphia attorney, to contribute the chapter, *Do We Need State Old-Age Insurance Pensions?* Yes. He closed his article with these words: "Wholly aside from the accepted principle that society must care for its destitute, and that the true question is therefore merely one of the method of administering such care, the plain fact at present is that old-age dependency is a condition to be dealt with, and not a theory; and a condition which is being steadily aggravated by modern social and industrial conditions."

From her earliest days the Church has had a vital concern for the dependent aged, but this did not evolve merely from a sense of compassion or of pity. It emerged primarily from a compelling sense of fellowship. "These older sharers in our mystical fellowship can no longer care for themselves. As members of Christ's family, the Church, they must therefore be cared for by us, their younger brothers." The motive was religious and spiritual rather than humanitarian or sentimental. As members of a great fellowship of hope, the Church, those early Christians possessed a tremendous concern for one another. Today we need the reminder raised by the Rev. V. A. Demant in his *God, Man and Society* "that the Christian Faith provides, not only an inspiration to be humanitarian, but also an illumination and power which can affect social situations in a much deeper way than the alleviation of symptoms which injure human beings."

This nation's past treatment of its dependent aged has been an absolute denial of that continuing emphasis upon fellowship which has characterized Catholic sociology. Believers in the latter have vigorously condemned the industrial system which treats workers as bargains in a labor market and throws them out upon industry's scrap-heap when they can no longer keep pace with the machines they tend. Believers in Catholic sociology must also condemn the social system which thinks of its men and women solely as declining earning-power and throws them out upon society's scrap-heap when, having passed the age of 65, they rapidly lose that potential value! No society can remain sound which so violates the principle of fellowship which permeates human experience.

**W**HEN the President's social security program touched the problem of the dependent child it gave primary recognition to the widely accepted principle of Mothers' Aid. This principle that the best interests of the child, the family, and the state, are conserved if fatherless children can be reared by their own mothers through the help of state subsidies has been incorporated into law by all states except Georgia and South Carolina. When the plan first originated, almost simultaneously, in Illinois and in Missouri in 1911, it was referred to as providing "widows' pensions." Since that time it has become so popular as a means of maintaining family integrity

that now at least 250,000 fatherless children are being kept with their own mothers through such state aid.

In their present financial distress, however, many states carry far more such children on the relief lists than upon mothers' pension rolls. The Committee on Economic Security wisely realized the acute social danger in this situation and determined that the families of such dependent children should be differentiated from the permanent dependents and unemployables. The program as applied to the needs of childhood, however, went beyond this strengthening of mothers' aid into "providing local services for the protection and care of homeless, neglected, and dependent children and for child and maternal health services especially in rural areas." The latter emphasis is especially significant in view of the current low standard of maternal and child health services in country districts.

In his thorough analysis of Christian sociology referred to above Fr. Demant states: "To get the different social activities into order demands a vision of them, not from inside, which can only result in expediency, but from a conception of human life as a whole. In other words, all activities have to be assessed in relation to true human needs. The Christian religion provides such a criterion for placing the different activities of man in their instrumental order, for it has a doctrine of the essential nature of man. Moreover it is peculiarly a revelation of the true purpose and destiny of man, and as such it should enable its believers to ask and answer for every human activity the question: What is it for?" This third section of the proposed social security program, dealing with child welfare, stands before the nation in general and Congress in particular for inspection. It is our responsibility as Christians not merely to analyze it but to ask the question, "What is it for?" Its purpose is to protect a large group of dependent, neglected, and homeless boys and girls during their periods of childhood and adolescence. Its purpose is to remove a large number of fatherless children from the relief rolls of their communities, placing them in the care of their own mothers. Catholic sociology, because of its constant emphasis upon the unique value of personality, calls for a favorable approach to proposals of social legislation which thus extend a proven method of protecting and expanding the personality of the child.

**I**T SHOULD BE NOTED quite bluntly that the President's social security program did not include health insurance. It merely proposed financial and technical aid from the federal government to state and local promotion of a nationwide public health program as a first measure for meeting the serious problem of sickness in families with low incomes. This section will arouse little if any discussion, since it merely strengthens existing health services.

In regard to the program as a whole certain prominent features stand out. First, it is a unified program. Instead of being composed of four vaguely connected proposals, it is a single plan of action revealing four correlative aspects. The more one analyzes its details the more he realizes this quadrilateral integration within the single sphere of economic security.

Secondly, the program makes a notable use of the principle of federal grants-in-aid, by which the national government engages to help those states which help their own citizens. Giving full recognition to state initiative and responsibility, this principle has long proven its effectiveness, in directions as diverse as the building of highways and the administration of the Sheppard-Towner Act for the promotion of maternal health. In the case of the Economic Security Bill, however, the

interests of the economically weak states are conserved by providing a minimum allotment of aid to each state.

Thirdly, no program covering a field as wide as this will ever satisfy every person or even every major group. Reactionaries will hate it because it "goes too far"—whatever that means! Radicals will blast it because it promises so little. Worshippers of the profit system will condemn it as one more blow to extra dividends. The optimistic millions who signed petitions for the fantastic Townsend Plan are already trying to knife it.

Finally, the program does possess real ethical significance. Its preponderant emphasis is upon human values. Its constant reiteration of the standard, "a reasonable subsistence compatible with decency and health," reflects its solidity. Catholic sociology is not concerned primarily with the question, "Is the program economically sound?" It is content to leave that question to the technicians—the economist and the actuary. But Catholic sociology is concerned with the question, "Is the program socially just?" The answer is an affirmative, since an analysis of the program reveals it as a courageous, adventurous endeavor—suited to the temper of 1935—to meet squarely the major social challenge of the day, the blasting threat of economic insecurity.

#### BATHED SWORDS

("For my sword shall be bathed in Heaven."—Isa. 34: 5)

*A*LL THE hushed day  
I looked for the mountain of strength, and it was not,  
For the river of peace and it was blotted out  
By the thickness of cloud.  
Through the trouble of rain the might of my heart was small,  
But now at the evening's edge for rule of the crest,  
Glory and cloud contend.

*By vapors and clouds the hills of life are hidden;  
The way to the pleasant heights is dimmed:  
There is trouble of heart like to a cloud  
Descending with weight upon the land.  
The doubtful of heart look for the courageous crests  
And are bewildered because they see them not.  
Failing to understand they cry:  
"If there is God; if all the heights are His  
Why comes He not with His bathed sword  
And sweep aside the cloud-scud with a blow?"*

*But, in this cry—He is—  
(For men are troubled at their brothers' need)  
To us the work is given, on us depends,  
Nor will He take the gift from us:  
We are His arrows, we, His swords bathed in flame,  
Wherewith He conquers evil.*

*Remember how a cloud came down upon a Hill,  
Where hung the glorious Sword of the Lord  
Without a motion, in long silence;  
Shrouded in gloom immeasurable,  
Deeper than earth shall know,  
(Except the world be hanging on a cross).  
Unmoving, It did cleave a way  
That Sword bathed in Heaven,  
Showing the use of swords and their handling.*

*When evening fell, came light—a Path—a Way  
Wherein our feet should walk against all ill:  
When we go straightly there,  
Hold to that light unswerving,  
Then shall the darkness cease,  
Glory and cloud no more contend.*

LOIS CANFIL.

# Rhodes and the Orthodox Church

By Canon W. A. Wigram

IT SEEMS to be an invariable rule that nations who have been themselves oppressed in the past forget their own experience when the wheel turns and they come to rule other types. Italy had much to suffer from Austrians in old days, but her own recent record in both the Greek islands and the Tyrol is not quite what her own friends would prefer to see.

In Rhodes, the Italian government continues its pressure on the authorities of the Orthodox Church to declare themselves ecclesiastically independent of Constantinople, and autocephalous. The Patriarchate of the Phanar would be ready enough to give leave if the Orthodox of the islands asked for it, but that is precisely what they do not wish to do. They fear, reasonably or otherwise, that if they do what is asked of them, pressure will be brought on them to submit to Rome and become Uniats.

A protocol, giving the terms that the government of Italy was prepared to concede to the Orthodox Church, was issued in 1929, but this was not accepted by the Church authorities. The government declares that this protocol is now to be regarded as having legal force in the islands, and the bishops say that they cannot recognize it, unless and until it is accepted by their Patriarch in Constantinople, to whom it has not been communicated formally.

The government declares that it has no intention of hindering the relations of the Orthodox Church with Constantinople, so long as they are confined to purely spiritual matters; to insure that, however, it insists that all communications shall pass through its hands, the government being judge whether they ought to be transmitted or no. It seems to be the sort of order that will insure a good deal of annoyance, but little practical effect. Who can prevent the smuggling of correspondence? Meantime, the bishops are threatening to resign in a body, a step that would only have the effect of enabling the Italian governor to declare that he will have no bishop who will not accept his conditions.

At the moment, the local Church says that it does not want to be autocephalous, but will accept that status if the Patriarch wants it to have it. The Patriarch says that he will grant the status readily if so be that they want it, and the governor says that he wants nothing but the convenience of a Church for which he has great respect, but he cannot allow them to consult. One cannot help thinking that the position ought not be beyond the resources of a tactful diplomacy.

IN GREECE, the triennial synod of the Bishops is expected to meet in the spring of this year, and to discuss the perennial questions of clerical education and income. As some of the clergy have to earn their daily bread by manual work, something ought certainly to be done about the latter, and it seems that even the government has admitted that, in principle.

The Church says that, about one hundred years ago, the government dissolved about four hundred monasteries, and used their property for general education. Also that about twelve years ago, the same authority confiscated a further 250,000 acres of Church land, and distributed them to the refugees, paying only a most inadequate compensation. Under these circumstances, it is clearly up to the government to supply the funds that are admittedly needed for the provision

of an educated clergy. "All quite true" says government, "but the cost . . ."

The calendar question is also giving really serious trouble, and it really seems like to produce a serious schism in the land.

These obstinate conservatives have been offered full leave to use the ancient calendar in any churches where the congregation really requires it, but they are by no means satisfied with such a concession as that. In fact, they declare that the change of the calendar is apostasy from the faith, and not only form separate Churches and monasteries of the "pure confession" and insult all followers of the "new fangled way," but proceed further to re-baptize and to re-anoint all who come over to them from the great body of the Church.

The Church has made appeal to the government for help, though it is not clear what form the help is to take.

THE order recently issued by the Turkish government, that clergy of all religions are in future to dress like ordinary citizens in the streets, and only to use their distinctive dress in their own church premises, has caused a great deal of feeling in Orthodox Church circles.

It must be owned that it applies to all religions and not to Christians only and it is the fact that in other lands such as England, Orthodox clergy do not seem to find any difficulty in using the same freedom as their Anglican brethren. Still, even if this is so, one can understand the resentment felt at the order thus given to give up a uniform that has a long and glorious history. Still for the moment, the order stands, and it seems that after an interval of six months, only the Patriarchs of the Orthodox and Armenian Churches, and the Grand Mufti of the Islamic faith, will be allowed to wear the clothes that have been their distinctive badge since before the Turk came out of the wilds of central Asia.

## CANDLEMAS

*O N THE EVE of Candlemas  
Snow fell all the night,  
God, Himself, was spreading out  
An altar cloth of white,  
Vesting every mundane thing  
For a holy rite.  
Dawn of Candlemas revealed  
Candles in a row  
Suddenly a fire from Heaven  
Set them all aglow.  
Was the flame a cardinal?  
I will never know.  
Cardinal or fire from Heaven,  
Candle—poplar tree?  
This I know on Candlemas  
Heaven came to me.*

EMILY TAYLOR PERKINS.

## THE PEACE OF GOD

*L OVE be the lantern for your feet  
Through night,  
A sanctuary flame  
In hours of light:  
Love shine before the parting of the way  
Upon the threshold of the Dawn of Day.*

LILLA VASS SHEPHERD.

# Can Man Survive?

## II. *The Decadence of Liberty*

By Nicholas Berdyaev

Translated from the Russian by the Rev. William H. Dunphy

**L**IBERTY in social life is fraught with paradox and contains a whole series of contradictions. Today these contradictions are being mercilessly exposed, and a reaction against outworn forms, institutions, and principles which once safeguarded liberty passes into contempt for liberty itself. The principles of the French Revolution are a good instance. Youth is no longer captivated by the ideology of liberalism or of democracy. Formal Parliamentary democracy has become discredited, it is powerless to effect the reformation of society, and in it the terrific power of inertia is laid bare. The freedom of the spirit is a hallowed symbol, its significance may not be identified with the temporal and transient forms of this or that age.

But liberty in social and political and even cultural life ceases to inspire; men have ceased to believe in it. We live in an age of the decadence of liberty. The forms which once enshrined and insured freedom have become the strongholds of conservatism and reaction. Beneath seeming liberty often lies concealed a veritable slavery, especially in the economic sphere. The rights of man, the rights of the citizen, have likewise lost all repute. They are associated with the atomistic world-view of the eighteenth century, with the French Revolution, with an expiring Liberalism, with the disintegrating forms of democracy.

Meanwhile, if there is any eternal principle in democracy, it lies not in the idea of the sovereignty of the nation but in the idea of the individual rights of human personality, freedom of spiritual life, freedom of conscience, of thought, of speech, of creativity. This idea of the inalienable rights of human personality takes its rise not from Rousseau or the Jacobins of the French Revolution but from Christianity and the movements connected with the Reformation. But the idea of the rights of man and of the citizen were mutilated and perverted in the bourgeois-capitalistic societies of the 19th and 20th centuries, arising out of the French Revolution, and in formal bourgeois democracy. And this was connected with a fundamental world-view.

Personality must be safeguarded against absolute power in the hands of the state or of society. The real problem is one, not of creating an organization of the state and of society which should give liberty to human personality, but of asserting the freedom of human personality from *any* unlimited power of society and the state. But this means that the true freedom of human personality has a spiritual and not a social origin, its roots lie in the spiritual rather than the social world. The world-view of sociological Positivism which proclaims society as the supreme reality and as the source of the whole life of man, may not furnish a foundation for freedom, although European democracy seeks it there. Durkheim was the mouth-piece of a veritable sociological religion. The proclamation of the rights of man was a proclamation of the rights of the citizen, as a member of society and of the state, not of the rights of man, as an integral being and a free personality. Man was viewed solely as a citizen to the exclusion of the thought of man as a spiritual being, on the one hand, or as a worker and producer on the other—there was no proclamation of the right of every man to a worthy existence and to work.

The contradictions and false consequences of the proclamation of the rights and liberty of the citizen in bourgeois societies led to a reaction against the whole idea of the rights and liberty of human personality. The rights of the citizen were confined exclusively to the sphere of formal politics, they were not carried over to the economic sphere, where freedom of work was a mockery of the real freedom of man. Freedom manifested itself as a defense of the rights of the strong and left the rights of the weak unprotected. That is one of the paradoxes of freedom in social life. Freedom manifested itself as freedom for self and slavery for others. But in reality he is the lover of liberty who wishes it not for himself and those who are his, but who wishes it likewise for others. Freedom has become the preservative of the rights of the privileged minority, the upholder of capitalistic property, and the power of money. The vast mass of workers have not known liberty. The right to elect members of Parliament is a mockery of the positive distress and servitude of the great mass of people. Freedom has created a gigantic inequality. Therefore when the masses of men recognized their right to a more worthy and more active existence, they ceased to love it. Liberty in formal democracies has become an obstacle to the alteration of society. And so dictators have been resorted to for the radical reformation of society.

The reaction against the degeneration of freedom in liberal democracies has turned into a reaction against the eternal truth of the freedom of the human spirit as well. Liberal democracies themselves were not aware of the spiritual foundations of freedom, and the movements in reaction against their tendencies do not wish to know them. Liberalism abstracted the citizen from man as a whole. It also abstracted right from duty. But in its deeper significance liberty is not only right, it is also duty. Man has the duty imposed upon him by God to be free, to preserve freedom of spirit, even though it should be a burden, even though it should inflict suffering and demand sacrifices. But man is bound to respect and maintain the liberty of his fellow men and not simply his own.

There are too many lovers of their own liberty in the world. Communists and Fascists too love their own freedom, so do the "Nazis" and all who are possessed of the will to power; but they deny liberty to those outside their own circle. Liberty in liberal democracies, on the other hand, has been understood in too individualistic and negative a sense—the sense of *laissez faire*—it has been converted into an instrument for preserving the status quo. It has not been rightly understood. In reality liberty is an eternal basis of the human spirit, and the spirit is the eternal basis of liberty. But it is impossible to identify the eternal principle of liberty with transient political forms, e.g., those of liberalism and democracy. Democracy itself in accordance with its own principle subordinates personality to the sovereignty of the nation. That is why liberal democratic principles are powerless to safeguard liberty against the contemporary encroachments upon it, Communist or Fascist. Formal Liberalism, indifferent to truth, and individualism, leading to terrific inequalities and injustices, have created for liberty repulsive and onerous associations. It is impossible to understand

liberty only in a negative and formal manner, it must be understood positively. Liberty must be saved in union with truth; it cannot be saved by indifference to truth. "Ye shall know the truth, and the truth shall make you free."

**T**H E AGE of skeptical liberty is coming to an end, a new age begins. In its positive conception, liberty is associated with creativity, it is creative energy. Freedom is not only freedom of choice, but choice itself. Inevitable is the transition from formal liberty, through which each one maintains and safeguards himself, to real liberty through which human intercourse and human society are creatively transformed. But the transition to real and creative freedom denotes first of all the right not of a citizen, as an abstract being, but of man, as a concrete and integral being, rooted in the spiritual order. The transition to real freedom means also the proclamation of the rights of producers, of workers. It means the surmounting of a social order, based on a naïve "Economic freedom," which has made man a wolf to man. Socialists have been right in criticizing the formal liberty existing in liberal democracies and have refused to see in it any guarantees of the real liberty of the workers. The liberty to sell one's labor as a commodity under threat of starvation is no true liberty. Contemporary movements very hostile to socialism borrow a great deal from it, without admitting it. Meanwhile in liberal-democratic states there develops greed for gain, worship of the golden calf, dishonesty, and corruption. In dictatorial states, Fascist or Communist, there develops thirst for power, coercion, bloodshed, and cruelty.

Characteristic of our epoch is the crisis of liberty, and the decadence of liberty sounds the depths of the problem of liberty for social philosophy. A true understanding of this problem is found neither among the upholders of the old liberalism, nor among the supporters of the authoritarian state. Freedom has not a political or a social basis, but a spiritual basis. Freedom is the limitation of the power of society over the individual, of the state over man, a limitation not determined by this or that organization of society or the state, but by the fact that man belongs to a certain place of being, to the spiritual kingdom. Liberty is spirit, and spirit is liberty, but of course liberty is diminished in proportion to the descent to the material plane of life. The maximum of liberty exists on the spiritual level, it is lessened on the political level, and the minimum of freedom would have to be that found on the economic level, which is the nearest to the material realm and the furthest removed from spirit. But in practise, man has so perverted his sense of values that the widest liberty is permitted on the economic and material level, while freedom of spirit and conscience, freedom of speech, freedom of creation, is denied.

Today there is a wide demand for the regulation and organization of man's economic and material life, but there is a demand too to carry over to the spirit the methods of organization and regulation which are proper to the material and economic life, to deal with both in the same way. That is the frightful thing about our age. It leads to the dictatorship of a world-view, a dictatorship over the spirit. This is found alike in Communism, in Fascism, and in National Socialism. This is due to a Monism, which is either openly or covertly materialistic. But those who are supporting freedom against the dictatorship of a world-view are often far more interested in the freedom of their material appetites, than in freedom of spirit, freedom of conscience. And that compromises liberty yet further. Man arrives at an existence on a single plane and that single plane existence is organized by a single method—the spiritual is subordinated to the material. Such a tyrannical

squeezing of man into a single plane of existence—the sociological plane—did not begin with Communism or Fascism, its roots are to be traced back to the ideology of democracy, to J. J. Rousseau, with his idolatrous exaltation of the nation and the "general will."

Christianity, on the contrary, maintains firmly the truth that man belongs to two planes of existence, the spiritual and the natural-social, to the Kingdom of God and the kingdom of Caesar, to the kingdom of freedom and the kingdom of necessity. But we live in an age when men are renouncing the Christian revelation and the freedom of the spirit and giving man over to the power of the allurements of the Grand Inquisitor.<sup>1</sup> Christianity itself has been enticed by these allurements, but today Christianity is purifying and freeing itself from them, while the non-Christian world on the other hand finds itself wholly in their power.

Bourgeois democracy proclaimed political liberty, yet hand in hand with this went economic slavery and to a great extent spiritual slavery. And the systems opposed to democracy and capitalism, while rebelling against the former, have accentuated the latter. The attempt is made to dominate and mechanize the entire life of man, including his inner spiritual life, down to the very roots of his being. A cruel dictatorship is set up over the spirit, as well as over the outward activity of man.

Meanwhile freedom to work, so loudly proclaimed by capitalistic societies in the 18th and 19th centuries, is in those same societies largely turning into the "freedom" of unemployment—a paradox which Marx himself never foresaw. At the same time, the problem of work itself remains unsolved. From the first labor has suffered from the Biblical curse—labor has been slavery, open or virtual, under all forms of society which man has thus far created. Capitalism was only in appearance an exception to this, since under it a man was forced to sell his toil at a pittance or else starve to death. Under Russian Communism, moreover, labor has once more been reduced to serfdom, bondage to the state, which in the person of the Communistic bureaucracy cruelly exploits it. Personality is more submerged and enslaved than before, under the dictatorship of a world-view, whether Communist or Fascist. The process of the socialization of economic life, which is itself necessary and just, passes over into a socialization of the entire man, an enslavement of man to society in his deepest and most intimate life. The crisis of liberty is becoming the crisis of man himself, the denial of liberty the denial of man. The process of equalizing men may take one of two directions; it may amount to the proclamation that all men equally are bearers of the image and likeness of God, and that therefore their personalities are equally sacred, or else that all men equally lack the image and likeness of God—the equal worthlessness of human personality. The problem of society is the problem of man. The anthropological problem is deeper than the sociological.

**T**HE Renaissance proclaimed freedom of thought. But by an unhappy confusion this passed over into "free-thinking." It is not necessary that freedom of thought should mean the free denial of God; it may and should mean the free assertion and confession of God. The Renaissance proclaimed an abstraction, a liberation and autonomy of the intellect, as opposed to the whole man. And the process of abstraction, of autonomy, and "liberation" has gone on ever since—witness the "economic man," who is not man. And the question of whether we proclaim an abstract, formal liberty, which disregards the whole

<sup>1</sup> The reference, of course, is to the story in *The Brothers Karamazov*, Part II, Book V, by Dostoyevsky [Translator's note].

ness of man, or a concrete, real liberty which takes account of it, is all important. Here is the crux of the issue between the Liberal and the Christian conception of liberty. Liberalism claims a formal liberty, indifferent to truth and to the content of human life. Christianity claims liberty as the support of Christian truth itself, as the qualitative content of human life. And that extends equally to thought, to cultural creativeness, and to social and economic life.

Formal liberalism in thought led to free-thought and skepticism. Skepticism led to disintegration and decay. Disintegration and decay are leading to demands for a dictatorship, not only a political and economic dictatorship, but the dictatorship of a world-view, a dictatorship over the spirit, a denial of the liberty of the spirit. It is the latter claims which make a dictatorship—which otherwise contains creative elements that might lead to reality and action in politics, as opposed to democratic fiction and do-nothing-ness—such a fatal thing for the life of man. The particular form of world-view which dominates is in no sense the free choice or belief of the people—it would be absurd to think that the German people have freely and deliberately embraced the views of Chamberlain as to an élite race, or the Russians the views of Marx or Lenin as to an élite class—in the last analysis, the world-view is imposed and maintained by brute force. The world is passing from the formal liberty of bourgeois democracy, with its oppression of the human spirit, to the open denial of liberty, and the negation of the human spirit. A deified state, or race, or class, or collectivity crushes human personality under, and effaces the very image of man.

There are, of course, positive elements in the systems now supplanting a decadent democracy. So far Hitler has done nothing for the reformation of society, and indeed his power rests on the support of the financial and capitalistic circles, but on the other hand Mussolini, the ex-socialist, has prepared a very radical social program and will probably carry it out. But whether the dictatorships be of the Fascist or the Communist variety, a static, formal democracy is helpless to oppose them, only a dynamic democracy, resting on the true (spiritual) foundations of human liberty and personality can do that. Every form of "ideocracy," from Jean Jacques Rousseau and the Jacobins of the French Revolution, down to the radical world-views of the present day, attributes to the state functions of a Church (after the model of Plato's Republic), and usurps a tyrannical power over the conscience and soul of man. Democracy need not express itself through the clumsy forms and mechanisms of parliamentary governments. It may express itself and effect far-reaching social transformations in single leaders, like Roosevelt. In any case we must rescue the true elements of democracy from the falsehoods in which they have become embedded. The idea of the inalienable, individual rights of personality is true and Christian, whereas the idea of the unlimited sovereignty of the nation is not.

**M**USSOLINI has said that when the state really becomes all-powerful, there will not and cannot be any further clash of rival interests, groups against groups, individuals against society, or society against individuals, for all interests will then have been absorbed into the unified state, which will indeed be one with the nation. A similar notion is found in Karl Marx (*i.e.*, in the triumph of one supreme, all-embracing class, the proletariat). But when the unified state has been completed, then the eternal battle for human personality, for the sacred rights of the individual as a spiritual being over against society and the state, will only have begun.

Today the human spirit is engaged in an agonizing struggle for its very existence. The tendencies toward the dehumanizing of man, the suppression of human personality, the swallowing up of the individual in a state or collectivity, the negation of the inner life, are strong. The battle of German and Russian Christianity is a battle for the freedom and the spirit of man, a war to the end against the endeavor to merge the things of God and the things of Caesar, to oppress and mechanize human personality. But mere formal democracy of the old type is impotent, its doom is evident. It itself, as Toqueville foresaw, contains grave danger for freedom. The image of man is imperilled on all sides. Men must die to live, to attain newness of life. Neither decadent Democracy, nor Fascism, nor Communism, possesses this new life. Christianity alone, with its spiritual resources, can create it. A living faith, a spiritual world-view, must replace the bourgeois skepticism which has led to the present chaos and disintegration of society, consequent upon the dissolution of the image of God in man.

## 20 Years in the Episcopate \*

By the Rt. Rev. Hiram R. Hulse, D.D.  
Bishop of Cuba

**T**HE GREAT BODY of the indifferent need to be won to Christ and to accept and follow His way of life; apart from this there is no salvation for humanity. They can only be won as Christ is held up before them, and not some particular way of worship.

We have a contribution to make to the life and worship of Christian people outside our particular fold, but they will not pay much attention to us until they realize that we attach more importance to following Christ than to any particular form of worship.

It becomes important then that in the exterior life of the Church we hold up those things which we have in common with all Christian people.

It is equally important for our inner life of devotion. Unless we put Christ first our prayers are thin. The purpose of all our worship is to make us more aware of His presence and more willing to do His will.

I have tried therefore during these twenty years to put first things first. I am not blind to the need for orderliness in worship and discipline in thought; the way to attain these things is to keep the end of worship in our mind. . . .

We have been enriching the life of the Church all along the Atlantic seaboard from Miami to Portland, Me. Most of those who have been confirmed at this altar rail have left us and are now to be found among the ranks of Church members in the North. This contribution of young life which we are constantly making to the Church in the United States is a great drain on our resources. But it is a splendid thing for the parishes which get the communicants trained here and it is a manifestation of the unity of the Church.

As we think of the past and what God has helped us to do we thank God and take fresh courage for the future. We pray that he will help us make this Cathedral Church a lighthouse for Christ in the midst of this shifting multitude of people who surround us; that we proclaim nothing but Christ and Him crucified as the only hope for a warring and weary world.

\* This is an extract from the sermon preached in the Havana Cathedral January 13th on the 20th anniversary of Bishop Hulse's consecration.

So LIVE with men as if God saw you: so speak with God as if men heard you.  
—Seneca.

# Another Letter to Vestrymen

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

*My Dear Vestrymen:*

**M**Y FORMER LETTER (L. C., January 26, 1935) came to an end before reaching two very important matters:

(1) The relation of the vestry to the congregation, to the rector, and to the Bishop.

(2) The religious character of the office of vestryman.

The vestry is not an oligarchy; much less a cabal. It is a representative body elected annually by the parish to forward the work of the parish. Regular meetings are necessary and once a month is not too often. Generally speaking, they should be held in the parish house or church, or some public place to which parishioners might have access. The meetings should be begun with prayer and conducted with proper seriousness.

The vestry has frequently been called the rector's cabinet. Well would it be if the rector and his cabinet counselled together more frequently on religious conditions. It is true that finances must receive attention; but is it not also true that if vestrymen would apply the same vigilance to their Church business that they do to their own, there would be less worry over unpaid bills and more time for religious deliberation? The financial worries of many a vestry (if I may speak plainly) are due to sheer neglect of duty and to such slovenly methods as would bankrupt any enterprise. To this same cause can be charged the spiritual poverty of many a parish. First comes neglect, then worry because of neglect, then the discovery of some one else to blame, then dull despair and deadly inertia. The cure for this is more work and more faith.

I think that we clergymen err in not putting more work upon our vestries. If it be said that one can lead a horse to water, but can not make him drink, I answer (getting back to men) that it is worth while to give a man a vision of opportunity and a chance to quench his soul's unconscious thirst, even if he fail to take advantage of it. Why not committees, not only on finance, but on Church extension, on diocesan institutions, on general missions, on social service, on temperance and purity, on lapsed members, on work among children, on current legislation affecting moral conditions, and so on? Why not? Of course I should not expect every vestry to have every conceivable committee to settle the affairs of the universe at every vestry meeting. I am thinking only of what vestries might well do to keep themselves and the congregations informed and to ascertain what contributions of moral bulk and spiritual energy they could make to the community in the name of Christ.

There is one rather awkward matter to which I must delicately refer. Do you not think, my dear vestrymen, that you are often unreasonably exacting in what you expect of your rector? And are not your expectations frequently in inverse ratio to their reasonableness? Feeble coöperation and small salaries furnish no special claim for extraordinary results. Certain qualities you have a right to demand; but are you justified in looking for a combination of wisdom and eloquence, learning and diplomacy, financial skill and organizing ability, and that other mysterious thing called magnetism, all in one man? I am quite serious. Too much is expected for too little. There must be reciprocity between rector and vestry. Clergymen are made

out of laymen. God has supplied no better material. Ordination adds office and grace, but the priest is still only a man. A good vestry will supplement the work of the rector at its weakest point. At any rate, is it not more reasonable that ten vestrymen should supplement the work of one rector than that one rector alone should make up for the defects of ten vestrymen? Help the rector, don't hinder him. Be kindly considerate. Be loyal to him in his loyalty to the Church. "With what measure ye mete, it shall be measured to you again."

**T**HEN THERE IS the relationship between the vestry and the Bishop. It is a permanent spiritual relationship that cannot be disowned by either, any more than one can disown consanguinity. I am writing to lay officers in an historic Catholic Church, in which there can be no priest without a bishop. A bishop without clergymen and vestries would be very lonely. A vestry without a bishop would be something unknown within the Catholic Church. The Apostolate is still in the world, carrying out the divine commission. The diocese is the smallest unit in the Church. The parish is a part of this unit, deriving its existence from that larger whole of which it is a part. The parish, therefore, with its rector, its vestry, and its bishop, form an indissoluble unity. One cannot say to the other, "I have no need of thee," for each is necessary to the other, and their interests are identical.

This brings me to the consideration of the religious nature of the office. It is commonly stated that the rector has charge of the spiritualities, and that the vestry is responsible only for the temporalities. This somewhat forensic statement is useful in differentiating functions, but it is susceptible to the gravest abuse. It would be sheer nonsense if it meant that the rector was not bound to be interested in the temporal prosperity of the parish, or that the vestry is not to be zealous for spiritual progress. Even the temporalities are "religious" temporalities. It is God's property of which wardens are custodians. The treasurer handles God's money. The vestry transacts God's business. Every organization has its various officers, but all are chosen to promote the specific objects for which the organization exists. Now the Church is a divine organism, planted in this world by Jesus Christ. Of this Church you are members. The Episcopal Church in America is not the whole Holy Catholic Church, nevertheless it brings the whole Holy Catholic Church to every parish. You are not members of a parish, but of the Church *in the parish*. The vestry is an official lay body created for the furtherance of the purposes of the Church. These purposes are the glory of God, and the redemption of man in Christ. The vestryman therefore is primarily a propagator and promulgator of the Christian religion. Religion is his first consideration. Not finances first, and religion next or nowhere; but religion first and money *in* religion. As Ruskin said, "Anything which makes religion its second object, makes religion no object. He who offers God a second place offers Him no place." Dear vestrymen, you cannot secularize or vulgarize your office, even if you would. The world will persist in regarding you as representative men of religion. It assumes that you will be aggressive in spiritual activities, and will honor you accordingly. Worship and sacrament, Sunday school and Confirmation, Church extension, missionary enter-

prise, zeal in good works—these are the vestryman's normal environment.

**M**AY I POINT OUT in conclusion one way in which vestrymen can render conspicuous service? It is simply this—the habit of regular attendance at public worship. I am sorry that this cannot be taken for granted. Said Bishop Beecher to Black Fox, "Do you go to church?" He replied—"Squaw and three papoose go; me sit in tepee, smoke pipe." Substitute automobile or golf club for tepee and you have some Black Fox vestrymen off the reservation. Of course church going does not cover the whole ground of duty. Worship without service might become an hypocrisy; but service without worship soon vanishes into thin air. I cannot stop to philosophize about it. I only remind you that our Lord associated worship and service; and that today the work of the Church is being done by the church-goers and not by the absentees. To the young the example of a church-going vestry is incalculable for good. The contrary example is immeasurably harmful. No rector can overcome the paralysis that overtakes a parish through a non-worshipping vestry.

You will pardon a certain plainness of speech, I know, from one who has the care of all the churches, and who realizes intensely that they stand or fall with their representative men. May none of us, through our neglect, hurt or injure Mother Church. May all of us help to make the Church the executive agency for advancing God's Kingdom of righteousness, peace, and joy.

### Youth's Chip on the Shoulder

**S**UNDAY BEFORE CHRISTMAS a "Mazda" for the straw in the manger didn't function. So a halo didn't happen. Yet all were happy. The congregation had imagination.

But an eager young lady was full of wrath. "Believe in God? When we honor His Son, He lets a bulb go dead?" "Why not?" said I, "He's not the property man." Indignantly she snapped: "Didn't He allow a great war, too?" "Why not?" I smiled. "We prepared for it, didn't we, and allowed others to do so under our very noses." "But He allowed his Son to be crucified?" she taunted me. "Of course, or we would never have heard of Him and found Him adorable."

The young lady went about her business sniffing battle with the heavens. The chip on her shoulder had only grown more massive for my efforts with humor.

Still I rather like her arrogance. She thinks a preacher is a "hired man." He is. And all the time a "fired man" too, or not much good to the community. But at all events, God is not a hired handyman. One wonders whether some doting Daddy and Mummy haven't induced too great dependence and consequent resentment, such as degrades God in turn by inference to a robot convenience always on the job, a Frankenstein responsible for all our sins, too, of omission and commission, guilty so of our complexes, self-imposed inferiorities, and defense mechanisms—in fact the humanly needed scapegoat—lost since we dropped the "devil."

Perhaps our youth has another guess coming, ere it experiences humility, true reverence, sublime awe, and religious exaltation.

—Rev. W. N. Guthrie, D. D.

### Anglo-Catholic and Evangelical Coöperation

**T**HE ANGLO-CATHOLIC is frequently a less good evangelist than the Evangelical, precisely because he presents his favorite truths prematurely; while the Evangelical is frequently a less good teacher than the Anglo-Catholic, because he stops short with the preaching of the Gospel, and does not go on to teach the faith in its fulness. . . . Neither Anglo-Catholics nor Evangelicals need be in the least afraid that they will compromise their principles by full coöperation in evangelistic work.

—Rev. H. L. Goudge.

## Churchwomen Today

Ada Loaring-Clark  
Editor

### The Sisters of St. Margaret

**T**HE SISTERHOOD of St. Margaret's at Bracebridge, Ontario, Canada, is one of the oldest of religious orders for women in the Anglican Church. The rule of the society forbids endowment, consequently, when a sum of money is bequeathed it is expended for the development of community work. The rule keeps the sisters poor and they really live by faith. Their helpful service includes such activities as Church embroidery, the making of altar breads, nursing, teaching, and sewing in addition to their evangelistic endeavors. The mother house is in England, the sisterhood having been founded there in 1855. In our own Church this sisterhood was founded in Boston in 1873 and there is now a guest house, a holiday house for girls, and a girls' camp at South Duxbury, Mass.

### For the Well-Informed Churchwoman

**T**HE MANY RESOLUTIONS passed at the triennial meeting are available for us in printed form. The minutes containing them may be obtained for 10 cts. at the Church Missions House. In them will be found a wealth of material for the study of practical questions on which the women of the Church should be well-informed. These deal with young people; peace; the national development of our Church; many phases of the United Thank Offering of 1937; the training of all women missionaries, including Oriental women; instruction for marriage; study of birth control; moving pictures; Kuling School; Good Friday Offering, Church boarding schools, and other practical matters.

Miss Lindley, in her helpful quarterly letter, tells us that Miss Margaret Marston, educational secretary of the Auxiliary, will shortly have some program suggestions ready for us in mimeographed form. They will doubtless be of assistance in the consideration of the resolutions we should know about.

### In Japan

**T**HE MISSION at Nara, Japan, has on its staff Miss Margaret Hester. She writes a delightful letter portraying her last vacation which she was able to spend in Southern Korea. There she found the air delightful after the "stickiness of Japan." The views are indescribably beautiful, nine mountain ranges being within sight on clear days. It is nice to know that such vacations are possible to our very busy workers. The life and work at Nara are replete with interest. Human nature is similar the world over; we are told that one Japanese mother took her little boy on a special trip to see more boats, because he was so "yakamashi." In other words, had made such a fuss, there was nothing else I could do! Miss Hester is occupied in the kindergartens which naturally give the earliest training, both religious and secular. The Bishop of Kyoto says the principal trouble with kindergartens is the number of requests received for new ones, without the means to grant them. It is a difficult situation. Our mission has no primary schools and that makes the gap a large one. The children leave the schools for the government primary schools and, in spite of Church school work, and every effort that can be made to keep them under religious care, contact with large numbers is inevitably lost, much to the regret of our consecrated workers.

## Books of the Day

Elizabeth McCracken  
Editor

**FORM CRITICISM: A NEW METHOD OF NEW TESTAMENT RESEARCH.** Including *The Study of the Synoptic Gospels*, by Rudolf Bultmann, and *Primitive Christianity in the Light of Gospel Research*, by Karl Kundsins. Translated by Frederick C. Grant. Willett, Clark & Company. 1934. \$2.00.

THE PRESENCE of any section in the Synoptic tradition testifies to the interests of its apostolic readers or hearers. Consequently the gospels are not only sources from which we may study Christ but are also very important sources for the earliest Church history. When, for instance, St. Mark tells that the Pharisees complained because Christ's "disciples" ate with unwashed hands, these disciples suggested to him the Christians of his own day. So, in the logical order of Gospel investigation, each paragraph must be considered with regard to its place in apostolic life before we can appraise its testimony as to what Christ said or did.

In such investigation the form of a section is important. The parables and, e.g., the sayings about the Law were transmitted differently. Stories of the miracles and stories of the Passion were used for very different purposes, as were sayings about the future, sayings about prayer, religious proverbs in Old Testament style, etc. And the branch of historical research that undertakes this investigation is "form criticism." The term was first introduced into New Testament study in 1919—it is much older in non-Biblical research—and in the following five years a voluminous "form-critical" literature appeared, with Dr. Bultmann as its most determined exponent. The first essay in the present volume summarizes his method and his contentions.

It is not a manual for the amateur. Every sentence needs close attention, and critical appraisement of its contents is not fully possible without constant reference to the author's more detailed exposition, which is as yet untranslated. So it may not be amiss to say that although Dr. Bultmann's arguments were first published—practically in their present form—in 1921 he has made very few converts to what is really peculiar in his position. But his work is none the less of moment. He has rendered inestimable service in teaching us what questions to ask, even though his own answers to these questions are frequently unconvincing.

It may also be well to point out to readers unfamiliar with the method that in the final problem of determining whether or not a saying is authentically from Christ Dr. Bultmann himself rarely uses form criticism. There is no way of determining by form alone what Christ said or did not say. Those who wish to pursue the subject further will find it best analyzed in Dr. Vincent Taylor's *The Formation of the Gospel Tradition* (1933), which Dean Grant cites in his preface. Dr. Taylor's learning is fully equal to that of Dr. Bultmann and his historical balance considerably more satisfying.

The second essay in the volume, by Dr. Kundsins, is a close analysis of the Synoptic stories' "seat in Apostolic life." And it gives an invigorating picture of the earliest church; many readers will be surprised how much in this regard we can learn from the gospels. But it makes little use of form criticism; the manual is really not much more than a summary of the contentions of Bousset (1913) and Wellhausen (1903-1905). And some of it is antiquated today. I was unaware until I read the book that there were still scholars maintaining that Jewish Christians took little thought of the Spirit or that Christ could not have taught the Lord's Prayer.

Dean Grant's translation is admirable.

BURTON SCOTT EASTON.

**CHRISTIANITY AND THE NATURE OF HISTORY.** By H. G. Wood. Macmillan. 1934. Pp. xxxviii, 224. \$2.50.

AFTER A FELICITOUS recounting of the long series of intellectual masters who have aided in the development of his thought, the author puts before us a surprisingly rich assortment of philosophies of history, briefly enough (with perhaps dis-

proportionate attention to Cambridge men), well illuminated by compact dicta quoted from them all, and all along weighs the new theories carefully, moderately, and compares them with the sober, not-at-all-new, Christian view of history. History cannot fairly, he says, be reduced to general laws, but is also a matter of particular, once-for-all events and persons; economic determinism, materialism, mechanism, sociological or psychological uniformities, ideas unrolling themselves according to their own natures, will not do; the events in the Christian Gospel have made momentous changes in history, have made for humanitarian progress; but events and individuals have value not merely as means toward a future state of blessedness in the time-series (all ages serving only to prepare for a last age, and only the last age to enjoy itself); rather each has intrinsic value as an incarnation of eternal value.

Nothing is said of divine providence in physical nature, except as men modify it; and nothing about death and resurrection as frontier of history. At any rate, plainly the historical foundations of Christianity are not merely beliefs, its history not merely history of beliefs.

The ideas criticized have more brilliance than the somewhat staid and familiar position advocated—the book reads like the work of riper years judging youth—but the less brilliant here holds its ground as the more reliable.

M. BOWYER STEWART.

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**FOR A LITTLE CHILD LIKE ME.** By John Stirling. With illustrations by Horace J. Knowles. Scribner. \$1.00.

THIS IS A CHARMING VOLUME, slender, of exquisite workmanship, and with alluring illustrations. In fact it is one of those books which one loves to touch and handle—the initials, the type, the paper; the utter simplicity of the not-unlike Burnes-Jones pictures that adorn every page, make one loathe to lay it down and to resign it to one's neighbor. Esthetically it is the kind of thing which one wishes the children to make their own. Its plan is simple, and the text is good. There is first an alphabet of the life of our Lord. "A" is the "Angel" who "came from Heaven and told some shepherds that a wonderful baby had been born at Bethlehem," and "Z" is for "Zion," "the City of God, and capital of His Kingdom where evermore He lives." There follows a group of "Little Stories of the Saints," one for each month, a single paragraph in length, and the volume is brought to a close with A Grace and A Morning Prayer, An Evening Prayer, The Lord's Prayer, and A Blessing. The volume is dedicated "to Brian and Jan and their generation."

Our only hesitation about the little book is that the text is so terse, and the facts compressed into each sentence so crowded, that we wonder whether Brian and Jan can follow sufficiently rapidly to absorb the context in the small space of time allowed for them to grasp the ideas crowded into each page. It is not only that the words used are rather more mature than those usually found in a child's vocabulary—children can sometimes understand a thought when the actual words are not easily defined by them. The limitation of the volume seems to me to be that so much thought is crowded into a sentence, that it will be necessary for Brian's and Jan's grown-up assistant to paraphrase and enlarge until their little minds have time enough to absorb the details. Meanwhile, as is the case with so many books intended for the very young, perhaps the greatest joy which the little volume gives will be to the grown-up reader.

MARGARET J. H. MYERS.

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**MEDIEVALISTS** will welcome *Benefit of Clergy in England in the Later Middle Ages*, by Leona C. Gabel. This fine piece of constructive scholarship is a doctor's dissertation, submitted to and accepted by Bryn Mawr College. It is published by the Department of History of Smith College, as one of the *Smith College Studies in History*. There is a vast literature on this subject, but most of it is on the legal aspect mainly, and has not engaged the attention of many students. In making this present study, the author examined the records of actual cases, insofar as these were available. It will surprise even some other scholars to find how quickly the only test of "clerkship" became a literacy test: anyone who could read was allowed benefit of clergy. But it will surprise few to note that the privilege was so often abused: fiction and drama with scenes set in the Middle Ages have informed everyone that much. Benefit of clergy had its excellent points, too; and they are carefully set forth in the dissertation.

# NEWS OF THE CHURCH

## Fire Destroys Negro Church in Virginia

Millers Tavern Congregation Makes Plans Following Day at Ruins for Rebuilding of Structure

**M**ILLERS TAVERN, VA.—Grace Church, near Millers Tavern, was destroyed by fire January 19th with a total loss of the building and furniture and a building at the rear of the church used for the lower grade classes of the John Moncure High School. The loss will amount to nearly \$2,500, with insurance of \$1,750. The Rev. Dr. Aston Hamilton is rector.

Grace Church is the oldest Episcopal Church congregation of Negroes in Essex county. The John Moncure High School, which is the only high school for Negro youth operated by the Church in the diocese of Virginia, is situated on land across the road from the churchyard. The school suffered no loss other than the burning of the building adjoining the church used for the lower classes.

The congregation met the following morning around the ruins of the church and inaugurated plans for rebuilding. It is hoped to build a brick church to replace the old one. A considerable amount of standing timber has been promised by the Negroes themselves from their own farms for flooring and roofing of the new church and for the erection of another building for the John Moncure High School.

## Mexico City Cathedral Elects Rev. C. W. Hinton

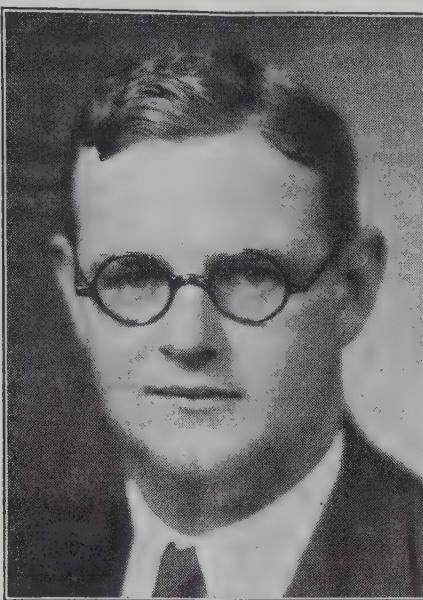
**M**EXICO CITY—The vestry of Christ Church Cathedral, Mexico City, has elected the Rev. Charles W. Hinton as rector to succeed the Rev. F. W. Golden-Howes. The Mexican government has granted a permit to the Rev. Mr. Hinton to serve for a period of six years, during which time he is expected to train his successor, who must be a Mexican by birth.

### Erie Pledges Increase

**E**RIE, PA.—Pledges from the parishes and missions of the diocese of Erie for diocesan and national work are \$3,000 more than last year.

### Staten Island Priest Dies in Ocean Disaster

**N**EW YORK—The Rev. Dr. Francis L. Frost, rector of St. Mary's Church, Staten Island, New York, was one of the victims of the *Mohawk* ocean disaster. His body has been identified among the dead. He was making an ocean trip to Mexico City for his health. The trip was the gift of his parishioners.



EDITOR ACCEPTS NEW RECTORATE

The Rev. Charles W. Sheerin, editor of the "Southern Churchman" and rector of Grace and Holy Trinity Church, Richmond, has accepted a call as rector of St. Paul's Church, Chattanooga. He will continue as editor of the "Southern Churchman," with the Rev. Samuel B. Chilton as associate editor.

## Upper South Carolina Denies Negroes Seats

### Laymen Defeat Representation Move Approved Last Year

**C**AMDEN, S. C.—Changes in the constitution of the diocese of Upper South Carolina to allow Negro Churchmen representation in the convention were defeated by vote of the laity in the 13th annual diocesan meeting held in Grace Church, Camden, January 22d and 23d. The proposed changes had been adopted by the last convention and needed only to be ratified this year, but a strong lay opposition unexpectedly developed to bring about the failure to ratify.

The special speaker at the convention was the Rev. Dr. D. A. McGregor of the Department of Religious Education, National Council.

New members of the standing committee: the Rev. Messrs. L. N. Taylor and A. R. Stuart, succeeding T. T. Walsh and A. R. Morgan, and Messrs. W. S. Manning and F. P. Henderson succeeding L. A. Emerson and W. M. Perry.

### Church Secures 287 New Pledges

**N**EW YORK—Holy Trinity Church in New York City has just completed its annual canvas. The campaign was directed by Gates, Stone and Company and resulted in a 60 per cent increase in the number of subscriptions and a 55 per cent increase in amount pledged. Pledges were secured from 287 persons who did not subscribe last year.

## Philadelphia Divinity School to Reorganize

Pastoral Theology to be Stressed; Boards Reduced in Numbers; Present Dean to Resign

**P**HILADELPHIA—Plans were adopted by the joint boards of trustees and overseers of the Philadelphia Divinity School at their mid-winter meeting January 22d for a reorganization of the school on the basis of the program considered by these same boards at its special meeting in December.

Under the plans as adopted by the joint boards, which will first necessitate some changes in the constitution of the school, the present board of trustees will be increased from 9 to 12; all of them laymen as required by the laws of the state of Pennsylvania. The board of overseers will comprise 12 clergymen, a reduction of 18 as compared with the existing number. Hereafter there will be no laymen members of the board of overseers.

### PRESENT BOARD MEMBERS TO RESIGN

Rules governing the school provide that no changes in the constitution can be effected.

(Continued on page 147)

## Oklahomans Use Presbyterian Church for Annual Convocation

**O**KMULGEE, OKLA.—The 41st annual convocation of Oklahoma was held in the Church of the Redeemer, Okmulgee, January 15th to 17th. Or rather, part of the convocation was held there. The Church of the Redeemer, not large, proved to be altogether inadequate for the unprecedented attendance and so when the pastor and people of the First Presbyterian Church graciously offered the use of their church edifice, an altar was improvised, with office lights and other accustomed furnishings, and January 16th, at the service of Morning Prayer, the Presiding Bishop preached there to a congregation of about 1,000 people.

All the officers of the district were continued in their respective offices.

The following were elected as delegates to the provincial synod: The Rev. Messrs. E. H. Eckel, Jr., Eric Montizambert, and Samuel U. J. Peard; Messrs. L. W. Pratt, A. D. Cochran, and O. A. Jennings.

## Forward Movement Topic of Broadcast February 3d

**N**EW YORK—The spirit and purpose of the Church's Forward Movement will be defined by Bishop Hobson of Southern Ohio in a nationwide broadcast February 3d at 10 A.M., E.S.T., in the Episcopal Church of the Air of the Columbia Broadcasting System.

## Assistant Bishop Named for Dornakal

Archdeacon Elliott, Missionary in the Diocese Since 1913, to Aid Bishop Azariah

**D**ECCAN, SOUTH INDIA—With the increasing number of Christians in the diocese of Dornakal necessitating the appointment of an assistant bishop, the Ven. Anthony Blacker Elliott was to be consecrated January 27th in Calcutta.

Archdeacon Elliott was born in 1887 and is a graduate of the University of Dublin. He was ordained deacon in 1910 and priest in 1911 by Dr. Gore, then Bishop of Birmingham. After serving as curate in Birmingham for a year, he came to India in 1913 under the Church Missionary Society.

He has worked since then in this diocese, acting first as district missionary and then as archdeacon in charge of a large area in the diocese known as the "Deccan area."

Archdeacon Elliott has taught in the diocesan divinity school since 1926, and has been registrar of the diocese since 1931. He has worked for 20 years with Bishop Azariah of Dornakal.

### Western New York Clergy Observe Bishop's Day

BUFFALO, N. Y.—The clergy of Western New York observed Bishop's Day this year by being the guests of Bishop Davis, Diocesan, at a luncheon in Buffalo. At this time the program for the coming year was discussed and at an afternoon meeting plans for the forward work in the diocese were laid before the clergy.

### North Texas Reports Progress at Convocation Despite Drought

AMARILLO, TEX.—Despite the drought-stricken condition of the past several years, North Texas reported some progress at the annual convocation in St. Andrew's Church here January 20th and 21st.

The two most interesting items of the convocation were the raising of St. Mary's Mission, Big Spring, to the status of a parish, and the voting of a cathedral parish somewhere within the district, probably at some place more centrally located than the see city. St. Andrew's at a parish meeting January 8th voted very decisively against being made into a cathedral parish.

### Bishop Wing Gives Commissions to Two Church Army Captains

ORLANDO, FLA.—Ralph P. Channon of Providence, R. I., and Arnold Channock of Sanford, Me., received their commission as captains in the Church Army from Bishop Wing of South Florida during an impressive service in St. Luke's Cathedral, January 14th. These young men completed their training for this commission before coming with the group from the Church Army under Capt. Charles L. Conder for a four months' bicycle tour of this diocese.



GRADUATES OF THE DORNAKAL DIOCESAN DIVINITY SCHOOL, 1934  
Eleven deacons and the first deaconess of the diocese of Dornakal, Deaconess Graham, pictured above, are the 1934 graduates of the Dornakal Diocesan Divinity School.

### Egyptian Unity Fellowship Meets in Greek Cathedral

CAIRO, EGYPT—The 16th annual conference of the Fellowship of Unity, Egypt, November 22d began with a service in the Greek Orthodox Cathedral of St. Nicholas. There were present six Archbishops or bishops: four Greek Orthodox, one Anglican, and one Armenian. Twenty-three clergymen took part in the procession: 10 Greek Orthodox; six Anglican; one Egyptian Anglican; one Egyptian Presbyterian; two Coptic Orthodox; one Australian Methodist; one Swedish; one Lutheran; and in addition many clergymen from different Churches were present in the congregation. Copies of the service in English and Arabic, which had been drawn up by the Fellowship of Unity and the Greek Orthodox, were distributed to everyone present, and also a summary in English of the Greek Orthodox Archbishop's sermon.

The conference continued the next day and after opening prayers in German and Arabic a talk was given by a professor of the American University in Cairo on Great Hymns of Christendom. After tea talks were given by representatives from the Greek Orthodox, Coptic, Anglican, and Presbyterian Churches on Rites, Ceremonies, and Customs of the Different Churches.

### Community Noonday Services at Grace Church, Providence

PROVIDENCE—Speakers from several different religious bodies are participating in a series of community noonday services at Grace Church from January 7th to March 5th.

The speakers are President Barbour of Brown University, Dr. Arthur H. Bradford (Congregational), Dr. W. Earl Leden (Methodist), Dr. Arthur W. Cleaves (Baptist), Dr. James V. Claypool (Methodist), the Rev. Frederick A. Wilmot, Church news editor, Providence *Journal*, and the Rev. Ralph O. Harpole (Congregational). Anglican speakers: the Rev. Dr. W. Appleton Lawrence, Mrs. Harper Sibley, and Bishop Bennett, Assistant to the Bishop of Rhode Island.

### Interior of Oldest Church in North Carolina is Being Restored by Committee

RALEIGH, N. C.—The committee on the preservation of the oldest church in North Carolina, St. Thomas', Bath, met in Raleigh January 21st. In recent years this committee has been very active, and the fabric of the old church is now in excellent condition. Further funds have recently been received, and now steps are to be taken to restore the interior, especially the chancel, to approximately what it was in colonial days.

### Coadjutor of Colorado Distributes Literature

DENVER, COLO.—In order to take the fullest possible advantage of the opportunity afforded by the Lenten Mite Boxes, educationally, spiritually, and financially, Bishop Ingle, Coadjutor of Colorado, has just issued a card, Lenten Missionary Suggestions for Church Schools, which will be distributed not only in the diocese of Colorado, but also throughout the entire province of the Northwest.

He has also just issued a new prayer card, prepared especially in the hope of developing the devotional life among young people and among the scattered congregations of the province. Fifteen thousand copies of a similar card issued by the Bishop two years ago were distributed.

### Parish Institute on Religious Education at Detroit Church

DETROIT—A Parish Institute on Religious Education was held in St. Mary's Church, Detroit, beginning January 24th and concluding with Choral Evensong January 27th. The leaders included the Rev. R. E. Charles, rector of Epiphany Church, Detroit; the Rev. C. C. Jatho, rector of St. John's, Royal Oak; Miss Elizabeth S. Thomas, diocesan director of religious education; Miss Beatrice Bennett; the Rev. L. H. Cone, rector of the parish; and Bishop Page of Michigan. Ten sessions were conducted in the four days.

## C.L.I.D. Plans Teams Throughout Country

**Crusaders Would Visit Churches, Hold Street Meetings, and Contact Labor Groups**

BERNARDSVILLE, N. J.—Plans were developed to send out teams to present the social implications of the Christian religion at an informal conference of members of the Church League for Industrial Democracy at the Retreat House, Bernardsville, January 17th and 18th. The Rev. Shelton Bishop, rector of St. Philip's Church, Harlem, New York, was the chaplain, and the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn, was the chairman.

Believing that the present economic and world situation calls for vigorous action on the part of the Church this plan was developed whereby teams of two or three men will go out for crusades of two or three weeks duration, meeting in parish churches wherever invited, holding street meetings and contacting various groups in each locality, particularly labor groups.

Plans were also developed for the issuing of literature, with the Rev. Joseph Fletcher appointed the chairman of the committee, and a considerable number of those present also volunteered to serve in strike areas and other conflicts in social and industrial life when called upon to do so by the league secretary, the Rev. W. B. Spofford, it being understood of course that he would first make careful investigation as to the merits of the cause they were asked to serve.

It was felt by all present that there was a great need today for a well organized, disciplined, and militant group that could act in these areas in the name of the Christian religion and it is hoped that their findings and recommendations may be acted upon favorably at the annual meeting of the C. L. I. D. this month so that the organization may become such an agency even more than it has been in the past. The annual meeting of the league is to be held February 22d at the General Theological Seminary, New York, commencing with luncheon and lasting through the evening. The following day there will be a conference of theological students.

### New Archbishop of Finland

LONDON—Bishop Erkki Kaila (of Viipuri) has been appointed Archbishop of Finland, in succession to the late Archbishop Ingman, and was to assume his post February 1st. The new Archbishop occupies one of the foremost positions in the Finnish Church of today, and has done most valuable work in various directions. He is one of the many prominent Finnish clergymen who have maintained close relations between their own Church and the progress of theological thought abroad, and he took a prominent part in the conference at Helsingfors, last July, with the Church of England Committee appointed by the Archbishop of Canterbury.

### Blair, Nebr., Young People Redecorate Parish House

BLAIR, NEBR.—Young people of St. Mary's Church, Blair, have redecorated the parish house and furnished drapes for the windows and have also pledged \$5 a month toward the general fund of the church.

### Southern Ohio Hears Forward Movement Plea

#### Bishop Hobson Urges Leadership; Diocese Increases General Pledge

DAYTON, OHIO—Bishop Hobson, Diocesan, broke all precedents by delivering his charge extemporaneously at the annual convention of Southern Ohio in Christ Church here. The Bishop sidetracked all other diocesan affairs as he launched into an appeal to his people to show leadership in the Forward Movement. He held up to view the first copy of the Lenten manual, *Discipleship*, prepared by the Commission on Forward Movement for use in the whole Church. On the altar was placed as an offering the symbol to be used by the Forward Movement: a ship under full sail beating against a head sea. This drawing is a gift to the Church from Charles T. Connick, the well-known stained-glass artist of Boston.

The high note of Forward was sustained by Bishop Bartlett of North Dakota in his sermon to a crowded night congregation, and next day when he spoke again as national head of domestic mission work. The same pitch of urgency was reached by the Rev. Dr. Robert W. Patton in his address on Forward Movement and the American Church Institute for Negroes.

Charles P. Taft, II, reporting for the field department, stated that in 1934 Southern Ohio made the largest contribution in its history to the general Church. Exclusive of U. T. O., Birthday Offerings, mission boxes, and special gifts, this amounted to \$70,663.05, of which \$17,663.05 was Everyman's Offering.

The finance committee reported the diocese free of debt with assessments upon parishes paid 100 per cent.

The diocese voted to increase its pledge to the general Church to the amount of \$54,600. The bequest of \$6,000 annually for diocesan missions from the estate of Mrs. A. N. Whiting was announced.

### Field Department Secretaries Released

NEW YORK—Reductions in the staff of the Field Department of the National Council, made necessary by the slash in income, included the release of two of the four general secretaries, the Rev. R. W. Trapnell and the Rev. David R. Covell.

### Bishop Moog of Germany Dies

LONDON—The Rt. Rev. Dr. George Moog, Old Catholic bishop in Germany, died suddenly recently at the age of 71 at Bonn.

## Downtown Detroit Parish to Remain

#### St. John's Congregation Votes to Maintain Present Location; New Service Program Launched

DETROIT—The congregation of St. John's Church, Detroit, at its 76th parish meeting, voted unanimously to maintain the church in its present location. Thus ended a long period of indecision and anxiety for this historic old parish.

The widening of Woodward avenue, Detroit's principal north-and-south thoroughfare, has been going on for some months, and while it has been possible for the city planners to avoid most of the churches along the street, it has been apparent that St. John's, now almost downtown but once "out in the country," would somehow be affected. The decision to remain on the present site will permit the making of plans for the preservation of as much as possible of the present fabric of the buildings, including the many beautiful memorials presented to the church since its founding.

Under the leadership of the Rev. Irwin C. Johnson, rector, the parish is launching an enlarged program of service to the downtown community, hoping particularly to reach the young men and women living near the church.

A new feature of the work at St. John's is the opening of a hostel for boys, known as Faber House, a memorial to the late Bishop Faber of Montana, a former rector of St. John's, who died last summer. The hostel will be housed in the old rectory, on Woodward avenue next to the church. The building has been renovated, largely through the work of unemployed boys and men, and remodeled to provide living quarters for 25 young men and a supervisory staff. Game and reading rooms will be provided, and the gymnasium and athletic equipment in the parish house will be made available for their use. Faber House will be conducted under the supervision of the rector, and will be used for employed young men under 20 years of age, who will be given living quarters at a nominal cost. The new project has been made possible by members of the parish and other interested friends.

### New York Club Gives Concert

NEW YORK—The Golden Hill Glee Club, a chorus club composed entirely of women, made its first public appearance the evening of January 23d in Carnegie Hall, with a fine program. Foster Miller, bass-baritone, assisted. The conductor was Channing LeFebvre, organist and choir-master of Trinity parish, who organized and trained the club.

### 40th Year as Organist

BILOXI, Miss.—Miss Marceline Pelaez, who recently began her 40th year as organist of the Church of the Redeemer here, was honored at a parish meeting. The Rev. E. A. DeMiller, rector, presented her with a lamp, a gift from the choir.

## Bishop Keeler Directs Wellesley Conference

31st Annual Session of Summer School to be Held from June 24th Through July 5th

**W**ELLESLEY, MASS.—Wellesley College again will be the scene of the Conference for Church Work in 1935. The 31st annual session of this great national summer school will be held from June 24th through July 5th in the same buildings as for the past 18 years.

Bishop Keeler, Coadjutor of Minnesota, who directed the conference last year, will be in charge again, and the Rev. Dr. Leicester C. Lewis, rector of St. Martin's-in-the-Fields, Chestnut Hill, Pa., is to be the chaplain. The conference secretary is Miss Marian DeC. Ward, 150 Commonwealth avenue, Boston.

### New Chancellor of New Jersey

**T**RENTON, N. J.—Consequent upon the recent death of the Hon. E. L. Katzenbach, late chancellor of the diocese of New Jersey, Bishop Knight, Coadjutor of New Jersey, has appointed Frederic M. P. Pearse, as his successor. Mr. Pearse is a communicant of St. Luke's, Metuchen, and an attorney of Newark and is secretary of the standing committee. For some time, owing to Mr. Katzenbach's long illness, Mr. Pearse has been acting-chancellor.

### Aged Archdeacon of Niger, 90 Years Old, Recognized on King's Honors List

**L**ONDON—The name of the Ven. Dr. Dandeson Coates Crowther, 90 year old archdeacon of the Niger, was on the King's New Year's list of honors. He is the son of Bishop Crowther, the first African to be made a bishop of the Anglican Church. He helped his father in his work and since then has himself done valuable work in the diocese.

### Chicago Catholic Club to Hear Russian Bishop

**C**HICAGO—One of the speakers at the meeting of the Catholic Club of Chicago February 12th at St. Thomas' Church, 38th and Wabash, will be Bishop Leonty of the Russian diocese of Chicago. The preacher at the service will be the Rev. W. B. Stoskopf, rector of the Church of the Ascension. The Rev. D. A. Loferski of the Cathedral Shelter will be the officiant at Benediction.

### Bishop Sumner Dedicates Window

**O**REGON CITY, ORE.—Bishop Sumner of Oregon dedicated the newly installed Gothic window in the chancel of St. Paul's Church, Oregon City, January 20th. The window was a memorial to the late Rev. John Alexander Cleland, rector from 1921 to 1933, from members of the congregation, and friends.

## 1934 Life Insurance Sales Set Record

Church Pension Fund Subsidiary Reports Contracts Highest in Company's Existence

**N**EW YORK—New insurance and annuity contracts issued by the Church Life Insurance Corporation in 1934 were the highest in the 12 years of the company's existence, according to a preliminary report.

The corporation, a subsidiary of the Church Pension Fund, deals only with the clergy and lay workers of the Church and their families.

Ordinary life insurance contracts showed consistent gains in every quarter of the year, the amount of new insurance issued having increased 44 per cent over the previous year. First year insurance premiums were more than double those of 1933. Annuity payments contracted for continued their high rate of increase with a gain over the preceding year of 185 per cent.

### Dean of Huron Installed

**T**ORONTO—The induction and institution of Canon Jeakins as rector of St. Paul's Cathedral, London, Ont., and his installation as Dean of Huron was the occasion of a brilliant service in the Cathedral January 16th. Bishop Seager, Diocesan, officiated.

## LENTEN NUMBER OF THE SPIRIT OF MISSIONS



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## Evangelism Campaign Opens in Montreal

15,000 People Fill Great Building at Service of Christian Witness; Churches Coöperating

**T**ORONTO—The great Service of Christian Witness, opening the seven weeks' Campaign of Evangelism which the non-Roman churches of Montreal are conducting, took place in the Forum the evening of January 14th.

The scene inside the Forum was most impressive. Fifteen thousand people, it is estimated, filled the great building to capacity; many hundreds stood throughout the service; and many others were turned away. A choir of 2,000 voices occupied the north end. The Citadel Band of the Salvation Army played before and after the service, and accompanied the hymns and anthem.

The seven religious bodies coöperating in this campaign are the Baptist Church, the Church of England, the Eastern Orthodox Churches, the Lutheran Church, the Presbyterian Church, the Salvation Army, and the United Church of Canada. Representatives of each of these groups took part in the service, while hundreds of clergy were given seats on the platform. The white robes of the Anglican choristers and clergy stood out in contrast to the black gowns of the other communions. A touch of color was lent to the scene by the black and gold robes of the Eastern Orthodox clergy.

To the Bishop of Montreal was given the honor of delivering the address. His voice carried well by means of amplifiers to the most distant parts of the arena.

### Rededication to Missions and

#### Optimism Stressed in Nebraska

**O**MAHA, NEBR.—Rededication to missionary enterprise and unshaken optimism were the keynotes of the diocese of Nebraska's recent annual convention. The Rev. Dr. Herbert Prince of Lake Forest, Ill., was the preacher of the convention sermon.

Elections to the executive council were: the Rev. Messrs. F. Clayton, J. T. Walker, L. W. McMillin, G. Sibbald, A. G. Asboe, and D. J. Gallagher; laity: Dr. F. Beck, Q. Joyner, G. Whitcomb, L. Hilton, R. D. Neely, and E. K. Cochran.

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### Women Elected to Vestry by North Carolina Church

**R**ALEIGH, N. C.—For the first time women are serving on the vestry of St. Saviour's Chapel here. Two were elected at the recent annual meeting. This is an innovation in the diocese of North Carolina.

### John B. Payne, Head of Red Cross, Succumbs

Pneumonia Fatal to Prominent Leader;  
Funeral in Washington

**W**ASHINGTON, D. C.—John Barton Payne, former Secretary of the Interior, and chairman of the American Red Cross under four Presidents, died January 24th of pneumonia. He would have been 80 years old January 26th.

He was tireless in his service to the Red Cross, guiding its benevolent work in disasters not only in this country but abroad. He was decorated by many foreign governments, including France, Germany, Belgium, Japan, Greece, Sweden, China, Costa Rica, Poland, and Austria.

Judge Payne was born January 26, 1855, at Pruntytown, then a small town in Virginia, but now in West Virginia, the son of Dr. and Mrs. Amos Payne.

Studying law, he rapidly rose to positions of national importance. He resigned from a law firm in 1918 to devote his entire time to public service.

The funeral was held January 26th in St. John's Church, one of the oldest in Washington, which was restored by Judge Payne in memory of his wife, who died in 1919. The Rev. Dr. J. Oliver Hart, rector, officiated.

### Carolina V. T. S. Alumni Hear Dean Rollins at Raleigh Meeting

**R**ALEIGH, N. C.—A Virginia Seminary Alumni dinner was held in the parish house of the Church of the Good Shepherd, Raleigh, January 21st, in honor of the Very Rev. Dr. Wallace E. Rollins, dean of the seminary. Bishop Darst of East Carolina acted as toastmaster, and Bishop Penick of North Carolina made the address of welcome. About 20 of the clergy of the Carolinas, all alumni of the seminary, were present. Dean Rollins spoke on the ministry today, emphasizing especially the need for high intellectual qualifications.

### January Selection of the Religious Book Club . . .

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## Theological Students Confer in England

Representatives Present from Germany, France, and Five Other Countries of Continent

**L**ONDON—An important conference, arranged by the World's Student Christian Federation, has just been held in York. Twelve German theological students, about the same number from France, smaller groups from Holland and Sweden, a few from Switzerland and Czechoslovakia, and about 20 from England, met from January 2d to 8th.

The addresses to which they listened, and the discussions in which they took part, were illuminating, not only in themselves but also as indications of present tendencies in theology. The presence of the German contingent in such a conference was peculiarly significant, as it gave them an opportunity to view German life and thought in the light of world opinion.

The emphasis on the truth of the Incarnation and the importance of the Church, which marked these meetings—representing many different nations and many different confessions—would have seemed startling a generation ago. That such a change has taken place is largely due to the Student Christian Movement itself, and to the part played in it by members of the Church of England.

The final meeting of the conference was held, by invitation, at the College of the Resurrection, Mirfield.

### Margaret Hall Epiphany Party Held at School January 11th

**V**ERSAILLES, KY.—The third annual Epiphany Party for Margaret Hall was held at the school on January 11th. The advisory board of women, composed of Woman's Auxiliary members from the various parishes in the diocese, sponsor the affair. Gifts of money and provisions were presented to the Sisters of St. Anne. Members of the lower school presented an Epiphany play, composed, staged, and costumed by the pupils themselves.

### Bethlehem Women's Gifts Increase

**B**ETHLEHEM, PA.—The Woman's Auxiliary held its annual meeting in Trinity Church, Carbondale, January 15th and 16th. The reports were excellent. More than \$2,000 more was given for all kinds of work during 1934 than in 1933. All obligations were met and there was a small balance in each account. The Rev. C. Rankin Barnes of the National Council preached the annual sermon.

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### Parochial Centennial Fund Begins With \$50,000

**N**EW YORK—As a feature of its centenary celebration, St. Bartholomew's Church established a centennial reserve and endowment fund. Great interest has been aroused by the announcement that the initial contributions to this fund exceed \$50,000. The rector, the Rev. Dr. George Paull T. Sargent, states that the fund will consist of separate units founded by individuals, families, or organizations, each unit to be a worthy memorial or a thank-offering. The names of the founders and of those whom their gifts commemorate have been entered in the Book of Remembrance, presented to the church during the centenary celebration. In the book will be set down also the names of all the benefactors of the parish in the first century of its life. The Book of Remembrance and the Centennial Offering were presented at the closing service of the week of celebration.

### Presiding Bishop Reestablishes His Residence in Providence

**P**ROVIDENCE, R. I.—The Most Rev. Dr. James DeWolf Perry, Presiding Bishop and Bishop of Rhode Island, will reestablish his residence in this city at Bishop's House, No. 10 Brown street, after February 1st. During the last three years he has been living in New York City.

### Archbishop dePencier Leaves for Honolulu

**T**ORONTO—Through the kindness of a group of laymen of the diocese of New Westminster, the Archbishop and Mrs. dePencier are now on their way to Honolulu for a month's rest. Since his motor accident in October, the Archbishop has made steady progress toward recovery.

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## New York Hospital Willed \$1,374,780

**M**RS. MARY HELENA KINGSLAND TOMPKINS NAMES ST. LUKE'S AS PRINCIPAL BENEFICIARY

**N**EW YORK—St. Luke's Hospital is the principal beneficiary in the will of Mary Helena Kingsland Tompkins, daughter of Ambrose S. Kingsland who was mayor of New York from 1851 to 1853. St. Luke's receives \$10,000 outright, a trust fund of \$300,000, and the residuary estate of \$1,064,780, making a total of \$1,374,780.

The Church of the Ascension receives \$20,000. Bequests are made to other philanthropic organizations, not under the Church. Mrs. Tompkins died February 21, 1934.

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## Dr. G. L. Richardson Dies at Hartford

Prominent Churchman, Devotional Editor of "The Living Church," Succumbs to Heart Trouble

HARTFORD, CONN.—The Rev. Dr. George Lynde Richardson, rector of All Saints' Church, Peterborough, N. H., died January 24th at the Hartford Hospital which he entered January 13th. He had been suffering from heart trouble.

Dr. Richardson was considered one of the most prominent leaders and scholars of the Church. He was a director of the College of Preachers and devotional editor of THE LIVING CHURCH.

The funeral was held at Christ Church Cathedral here January 25th, with the Very Rev. Dr. Samuel R. Colladay, his close friend for many years, and Bishop Dallas of New Hampshire officiating.

Dr. Richardson, 67 years old, was born in Troy, N. Y., in 1869. He graduated from Williams College in 1888, and studied for orders at Seabury Divinity School. He was ordained deacon in 1891 and priest in 1892. He was married in 1894 to Grace Weeks Belcher of Troy, who died soon after he became rector of the Peterborough Church in 1932.

### THREE CHILDREN SURVIVE

A son, George L. Richardson, Jr., of the faculty of Phillips Academy, Exeter, died suddenly last fall. Three children survive him, Edgar Preston, assistant curator of a Detroit art museum; the Rev. Arthur Hall Richardson, Philippines missionary on furlough who is to return as head of Brent School, and a daughter, Mrs. Douglas Roberts of Hartford.

Dr. Richardson held successively the following positions: instructor in Seabury Divinity School; assistant at St. John's Church, Troy; St. Paul's Church, Albany; rector of St. Peter's Church, Bennington, Vt.; rector, Church of the Messiah, Glens Falls, N. Y.; rector of St. Mary's Church, Philadelphia; vicar of the Pro-Cathedral of St. Mary, Philadelphia; rector of St. Paul's Church, Burlington, Vt.; and dean of the Cathedral of All Saints, Albany.

Dr. Richardson held many positions of trust in the Church, and was deputy to several General Conventions.



Dr. Richardson

## 32 Degrees Below Zero Fails to Keep Women in Minnesota From Meeting

MINNEAPOLIS—In spite of the thermometer registering 32 below zero, about 200 persons attended the mid-winter meeting of the Woman's Auxiliary in the diocese of Minnesota held in All Saints' Church, Minneapolis, January 23d. This was the annual social service meeting. Addresses were made by the Rev. Alfred Newberry, rector of the Church of the Atonement, Chicago, and by the Rev. Perry M. Gilfillan, city missionary in Minneapolis and St. Paul.

## Rev. W. S. Pond Resigns His Chicago Rectorate

### Slander Suit Filed Against Priest Over Excommunication

CHICAGO—The Rev. Walter S. Pond, rector of St. Barnabas' Church, Chicago, since 1921 and former dean of the Cathedral of SS. Peter and Paul, announced his resignation at the recent annual parish meeting.

Fr. Pond was superintendent of Chicago City Missions while at the Cathedral and formerly was in charge of St. Jude's Church, South Chicago; St. Philip's Church, Holy Trinity Church, and was superintendent of Chase House for a time.

According to a United Press dispatch, a slander suit asking \$50,000 damages has been filed against the Rev. Walter S. Pond by one of his vestrymen. The suit alleges that the plaintiff, with certain other members of the parish, had been publicly excommunicated by the rector.

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## Lexington Normal School Begins Its Fourth Year

LEXINGTON, KY.—The Diocesan Normal School began its fourth year January 7th. For 10 Monday evenings courses leading to N. A. L. A. credits will be given in the parish house of Christ Church. Four subjects are being taught. The number of persons having credits and diplomas in N. A. L. A. has increased greatly as a result of the school sessions.



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## Gen. Lee Honored at National Cathedral

Throng of People Gather for Service in Memory of Southern Leader; Biographer Speaker

**W**ASHINGTON, D. C.—Washington Cathedral was the scene of an impressive service January 13th, when the great choir and the two adjoining chapels were filled with a throng of people gathered to do honor to the memory of Robert E. Lee. It was one of the largest gatherings seen in a long time at the Cathedral. The service was held at the suggestion of the Robert E. Lee Memorial Foundation and the address was delivered by Dr. Douglas Freeman, of Richmond, Va., biographer of Lee.

Dr. Freeman cited six items in the lesson which Lee has for America in its present crisis: Lee was master of his own soul; Lee was ever ready to deny himself and to accept the inevitable with courage; Lee did the work that lay immediately at hand, however humble it might be; Lee labored for harmony and unity—"since he knew that controversy kills unity"; Lee endeavored to preserve the highest spiritual ideals; Lee held that all should have more faith in America—"It is history that teaches us to hope," said he); "This is the message of Robert E. Lee, seventy years after Appomattox," said the speaker. "Remembering the South's distress, what right have we to despair?" asked the biographer of the South's chieftain.

Bishop Freeman of Washington, who introduced the speaker, referred to Lee's supreme "moral and spiritual qualities—qualities which we need in this present moral and spiritual crisis." "He held to the South's traditions," said the Bishop of Washington—"but now he belongs to the nation." "Gen. Lee is a notable example of one whose memory survives by reason of the sheer moral worth of his character," declared the bishop. "The people of the Southland in particular cherish his memory—and well they may. He is the product of their soil and he is the finest expression of the best and the highest in their life."

### New York Daughters Plan Retreat

**N**EW YORK—The Daughters of the King of the diocese of New York are holding a short retreat February 5th from 7 to 9 P.M. in St. John's Church, 218 West 11th street, New York City. This will be the first of their mid-winter devotional assemblies.

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## Kentucky Mission Women Unable to Keep up With Orders for Rugs, Bags

**B**EATTYVILLE, KY.—The weaving of rugs, coverlets, and bags is becoming a parish industry in St. Thomas' Mission, oldest mountain mission in Kentucky. The women are unable to keep up with orders, the demand for their work is so great. Three looms are in almost constant use. The Rev. Frederick Drew, priest in charge, says, "We wish all the industries of the country were doing as well in proportion." This work is the only contribution some of the workers are able to make to the Church's program.

At Eager, a preaching station associated with this mission, contributions to diocesan and general Church work are made possible through the sale of quilts, for which there are many orders.

### Rev. E. H. Schlueter to Visit Holy Land

**N**EW YORK—The Rev. Edward H. Schlueter, vicar of St. Luke's Chapel in Trinity parish, will sail with his sister, Miss Hannah Schlueter, February 4th for a visit to the Holy Land. After brief periods spent in other places in Palestine, they will keep Holy Week and Easter in Jerusalem. Fr. Schlueter's year's leave of absence from St. Luke's will end at Whitsuntide. He expects to return home in time for the Whitsunday services at the chapel.

### Chicago G. F. S. Head Reelected

**C**HICAGO—Mrs. John R. King of Emmanuel Church, LaGrange, was accorded an unusual honor when she was elected diocesan president of the Girls' Friendly Society for a fourth consecutive term. Other officers named were: honorary president, Mrs. Robert B. Gregory; first vice-president, Mrs. Cleon E. Bigler, Western Springs; second vice-president, Mrs. Wm. McEvoy; secretary, Mrs. John Wren; treasurer, Mrs. Walter L. Belt.

### Bishop Rogers Returns from Florida

**C**LEVELAND—Bishop Rogers of Ohio has returned from Florida, where he was recuperating from an attack of influenza.



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## Nebraskan Begins Fifth Year as Woman's Auxiliary President

**O**MAHA, NEBR.—Mrs. W. W. Hoagland of Omaha was elected president of the Nebraska Woman's Auxiliary for the fifth time recently. The Rev. Dr. H. Prince of Lake Forest, Ill., addressed the meeting.

### N. J. Coadjutor Receives Communications

**T**RENTON, N. J.—During the absence of Bishop Matthews of New Jersey on his tour of the Orient, which will continue until early May, all official communications for the Bishop of New Jersey should be addressed to the Rt. Rev. Albion W. Knight, the Coadjutor, at 814 Berkeley avenue, Trenton, N. J.

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## Patrons of New Order for Churchmen Named

Presiding Bishop and Bishop Casady of Oklahoma Knights of Order of St. Martin

**O**KLAHOMA CITY—The Most Rev. Dr. James DeWolf Perry, Bishop of Rhode Island and Presiding Bishop of the Church, and Bishop Casady of Oklahoma have consented to serve as patrons of the Order of St. Martin, a fraternal order for Churchmen, headquarters of which are located in Trinity parish, Tulsa, Okla.

Both the Presiding Bishop and Bishop Casady have been declared Knights of the Order by the Inner Council which constitutes the governing body.

Chapters of this order are now located in Trinity Church, Tulsa, and in St. Thomas' Church, Pawhuska. Letters of inquiry regarding its organization and work may be directed to the rector of Trinity Church, Tulsa, the Rev. E. H. Eckel, Jr.

## Philadelphia Divinity School is Reorganized

(Continued from page 139)

fected without 60 days notice. Consequently before the new plans can be put into actual execution it will be necessary to hold another meeting of the joint boards. This has been fixed for March 26th. In the meanwhile the way will be paved for all the present members of joint boards to tender their resignations so as to prepare the way for the smaller boards to take over the joint management.

Notwithstanding the school has assets amounting to approximately \$1,000,000, economic conditions of the past few years caused the school to suffer reduction in its income from investments. Last April the school term which normally ends in June was shortened about one month and various economies were effected. Realizing there had to be a change in theological education a special committee of experts, none of whom was connected with the school officially, except one, was requested to submit a program.

This committee comprised the Rev. Dr. John H. Mockridge, co-rector of St. James' Church, Philadelphia, as chairman; the Rev. Dr. D. A. McGregor, executive secretary of the Department of Education, National Council; Dr. H. F. Dunbar, of New York, a widely known and distin-

guished psychiatrist and head of the Association for Clinical Training of Theological Students, the membership of which is composed of physicians and theologians. The Rev. Dr. W. Arthur Warner, secretary of the Philadelphia Divinity School and of wide experience in Christian social service, was also a member of this committee.

### STATEMENT ON NEW PLAN

In an interview, following the meeting of the joint boards January 22d, when the plans were adopted providing for the suggested program being put into operation, Dr. Warner said:

"When the program was first submitted to the joint boards those bodies named a committee of their own members to evolve a plan. This committee comprised the Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem, as chairman; the Rev. Dr. E. M. Jefferys, rector of St. Peter's Church, Philadelphia, president of the standing committee of the diocese of Pennsylvania; the Rev. N. B. Groton, rector of St. Thomas' Church, Whitemarsh, Pa., who is president of the Associate Alumni; and Messrs. Parker S. Williams, Charles S. Cheston and Dr. Charles E. Beury, all of them prominent laymen, Dr. Beury being president of Temple University. Before they reported on the plan the members of this committee held a number of meetings and received the co-operation of the committee of which Dr. Mockridge was chairman.

"As adopted the plan provides that everything shall be centered on training in pastoral theology so that the school may develop a ministry that will be able to meet human needs in our own day, and that the student body may have real human contacts, each student to receive at least nine months clinical training during his course. There is no intention to minimize educational training.

### PRESENT DEAN TO RESIGN

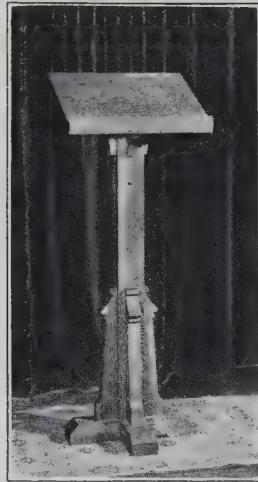
"It provides that six members of the board of overseers shall be men who are known for their pastoral ability and who will actually serve. There will be a dean and, in addition, a new office of warden is to be created. The Rev. Dr. George G. Bartlett, the present dean, who is in full sympathy with the new plan, will resign as

dean, and it is understood he will be elected as warden, as the joint boards believe the duties of that office will require a man with the practical qualifications of Dr. Bartlett.

"No resignations of the present faculty have been asked, nor will they be asked to resign. Eventually there will be a faculty of four professors, one of whom will be the dean. No steps have as yet been taken in selecting the new dean. Under the new plan the faculty will give their entire time to the school. Other professors will be called in from time to time in connection with special subjects.

"A very important part of the program and of the plan as adopted is the matter of re-financing. There is a feeling of confidence that this will not be difficult. Between now and the meeting on March 26th an organization will be initiated for re-financing the school for a period of three years."

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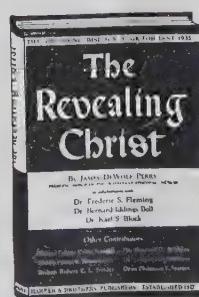
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## N. Y. Parish Has 125th Anniversary

Bishop Freeman of Washington is Preacher at Festival Service January 27th in St. James'

**N**EW YORK—St. James' Church celebrated its 125th anniversary during the week of January 27th to February 3d. The preacher at the festival service January 27th was Bishop Freeman of Washington. In the evening there was a guild service for all the organizations of St. James' and of Holy Trinity in the parish of St. James'. At this service the preacher was the Rev. Dr. ZeBarney T. Phillips, rector of the Church of the Epiphany, Washington, D. C., and chaplain of the United States Senate. The four choirs of the parish and the guilds marched in the procession.

So large were the congregations that the basement hall of the church, which had been arranged as a chapel in anticipation of such a contingency, was filled to capacity after all available places in the church itself had been taken. Amplifiers had been installed in the chapel. St. James' Church seats 1,200 and the chapel 500.

The Woman's Auxiliary gave a tea January 29th for members and friends of the congregation; and January 30th, the Parents' Guild entertained to tea for such of the congregation and its friends as had been unable to be present January 29th. There was a dance February 1st in the parish house for the young people of the parish and their friends.

Three times during the week there was a corporate Communion: on January 27th; on January 31st; and on February 3d. The rector, the Rev. Horace W. B. Donegan, officiated, assisted by the assistant minister, the Rev. James V. Knapp. After the last corporate Communion, a memorial plaque in honor of the late Rev. Dr. Frank W. Crowder was dedicated. The rector preached.

Bishop Manning of New York and George W. Wickersham were the guests of honor at the anniversary dinner, given on the evening of January 31st, at the Hotel Pierre.

### Chicago Young People Make Award

CHICAGO—Gamma Kappa Delta, diocesan young people's society, awarded its honor shield for constructive work during the past year to the St. Peter's, Chicago, chapter. The award was announced at the annual installation service at St. James' Community House, January 14th, when newly elected officers took up their work.

### St. Andrew's, Tampa, Rector Instituted

TAMPA, FLA.—The Rev. John Buckman Walther, formerly rector of Grace Church, Waycross, Ga., who accepted a call to become rector of St. Andrew's parish, Tampa, was instituted in charge of the latter parish by Bishop Wing of South Florida on Epiphany Day.

### S.S.J.E. Members May Wear Either Cassocks or Secular Clothing

CAMBRIDGE, MASS.—The Chapter of the American Congregation of the Society of St. John the Evangelist by recent legislation has revised the rule that members should wear the cassock as the habitual dress in S. S. J. E. houses and in public, so that now either the habit or secular clerical clothing may be worn by the brethren in the streets and when traveling.

"To many of us," says Cowley, "this seems the most feasible practice until it becomes the custom in this country for all male religious, whether Anglican, Orthodox, or Roman, to wear the distinctive habit of their community beyond the confines of their houses. Perhaps the day will come when we shall see the sons of St. Benedict and St. Francis and St. Dominic going about our American cities and towns in their distinctive dress as they do in France and Belgium or Quebec, and when the people generally will understand, as they still do in the case of sisters, that it connotes the dedicated life for men. But, for the present, it does not seem that the wearing of the habit in public by some two score religious in the Episcopal Church will very quickly usher in either of these two desiderata."

### Epiphany Lectures in Cleveland Cathedral

CLEVELAND—The Rev. Dr. Francis W. Buckler, professor of Ecclesiastical History at the Oberlin Graduate School of Theology, is delivering the 1935 Epiphany lectures at Trinity Cathedral, on the four Thursday evenings beginning January 31st. The series is sponsored by Bishop Rogers of Ohio and the diocesan departments of religious education and adult education. The general theme of the lectures is, The Kingdom of God in the Doctrine of the Church.

### New Jersey Governor-Elect Given Bishop's Blessing at Service

TRENTON, N. J.—Prior to the inauguration of New Jersey's new Governor, Harold G. Hoffman, a service was held for him and his family in old St. Michael's Church, the historic colonial parish of Trenton. The Rev. Samuel Steinmetz, rector, officiated at the service and at the close the Governor-elect came forward to the Communion rail and received the blessing from Bishop Knight, Coadjutor of New Jersey.

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## + Necrology +

*"May they rest in peace, and may light perpetual shine upon them."*

### ROBERTS COLES, PRIEST

CHARLOTTESVILLE, VA.—The Rev. Roberts Coles, a retired priest of the diocese of Virginia, died at his home here January 17th.

The Rev. Mr. Coles was born in Albemarle county, Va., June 29, 1862. After a college course at the University of Pennsylvania he graduated at the Philadelphia Divinity School, was ordained deacon in 1885 by Bishop Whipple and priest by Bishop Whitaker in 1888. He was rector of the Church of Our Saviour in Jenkintown, Pennsylvania, 1888-1910; St. Paul's Church, Hamilton, Va., 1910-1914; and Slaughter parish, Rapidan, Va., 1914-1916. Then he was rector of Christ Church, Christiana Hundred, Delaware, from 1916-1919. He served other parishes in Virginia until his retirement from active work in 1927.

The funeral was held from Christ Church, Charlottesville, January 19th, by Bishop Goodwin, Coadjutor of Virginia, and the Rev. Dr. Robert F. Gibson, rector of Christ Church. The interment was made in the family graveyard at the old colonial home place Enniscorthy.

The Rev. Mr. Coles married Miss Mary Walton Minor in 1908. She and two sons survive him.

### F. S. BILLINGS

WOODSTOCK, VT.—Franklin S. Billings, former governor of Vermont, onetime vestryman of St. James' Church, and a faithful and loyal communicant all his life, died suddenly of a heart attack January 16th.

Besides his widow, he leaves one son, Franklin Swift, Jr., and two daughters by a former marriage, Mrs. Curtis Fields of Greenwich, Conn., and Mrs. Morton Keeney of Grand Rapids, Mich.

The funeral was conducted by the rector of the parish, the Rev. Mark T. Carpenter, in St. James' Church, January 19th. Gov. Smith and party and members of the legislature represented the state at the funeral. A Requiem was said by the rector on the morning of the funeral.

### FREDERICK STADTMULLER

RENO, NEV.—Frederick Stadtmuller, junior warden of Trinity parish, Reno, and for many years one of the advisers to the Bishops of Nevada, died shortly before Christmas.

Besides serving on the council of advice, of which he was a member at his death, he has been a member of the executive council and for many years trustee of the Whitaker-Burr estate. He leaves besides his widow, Clara Field Stadtmuller, several brothers and sisters. A native of Nevada, he spent his whole life in the state, and was buried in Genoa, one of its oldest communities and for many years his family home.

### Bishop Cook Speaker at Dinner Preceding Maryland Convention

BALTIMORE—In a raging snow storm the clerical and lay delegates to the 151st annual convention of the diocese of Maryland fought their way to the Pro-Cathedral, Baltimore, January 23d. The night before, the pre-convention dinner was held at the Southern Hotel with more than 400 guests present. Bishop Cook of Delaware, president of the National Council, was the speaker.

Bishop Helfenstein, Diocesan, in his address spoke of the "grave situation" which has arisen because of an age deadline set on the clergy.

"I am speaking," the Bishop said, "of the growing tendency to consider only very young men for vacant parishes. Gradually this deadline has been coming down. I re-

call the days when a man of 60 years was considered still in his prime and available for any vacancy. Now the line has come down to 40 and a man of 45 years of age is at once pronounced 'too old.'"

"A League of Decency in the interest of clean, wholesome, recreational, and educational films" was recommended.

New members of the standing committee are the Rev. Dr. R. S. Chalmers, succeeding the Rev. Dr. A. C. Powell, and Blanchard Randall, succeeding John Glenn, Jr.

### Fredericton Cathedral Gifts Dedicated

FREDERICTON, N. B.—Archbishop Richardson of Fredericton dedicated six brass basons recently at Christ Church Cathedral here. A few days later the dean dedicated two altar candlesticks for use in the chapel.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 North LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:00, 11:00 A.M., and  
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW JERSEY

#### All Saints' Church, Atlantic City

8 So. Chelsea Avenue

REV. LANSING G. PUTMAN, Rector  
Sundays: 7:30 and 10:45 A.M. and 8:00 P.M.  
Tuesdays, Thursdays, Fridays, and Holy Days.

### NEW YORK

#### The Cathedral of St. John the Divine,

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Week-days: 7:30, Holy Communion (also on Saints' Days at 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

#### St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector  
Sunday Services

8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

### NEW YORK—Continued

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Vespers, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays,  
7 to 8; Saturdays, 3 to 5, and 8 to 9.  
Six organ recitals—January 22, 30 and February  
6, 13, 20, 27 at 8:30 P.M. Titus, Watters,  
McLaughlin, Downes, White, Zeuch.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. GEORGE A. ROBERTSHAW, Minister in charge  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Noonday Services Daily (except Saturday)  
12:20.

#### St. Thomas Church, New York

Fifth Avenue and 53d Street

REV. ROELIN H. BROOKS, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion;  
Noonday Service 12:05 to 12:35.  
Thursdays: 11 A.M., Holy Communion.

#### Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8-12 (except Saturday), 3 P.M.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass 8 and 9 A.M. High Mass  
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
Daily: Masses, 7 and 7:45 A.M. Also Thursdays  
and Saints' Days, 9:30 A.M.  
Confessions: 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30, 9:30, and 11:00 (Sung  
Mass and Sermon).  
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

# Coördination of Work With Youth Planned

Representatives of Various Organizations to Report in March on Formation of Central Council

**N**EW YORK—Further plans toward coöordinating the Church's work among young people are now under consideration and will probably take some definite form next March 26th at a meeting of representatives of the various youth organizations.

They are to report whether their respective societies favor the formation of a Council of Youth Organizations, which would be composed of representatives of the Brotherhood of St. Andrew, Girls' Friendly Society, Junior Daughters of the King, Knights of SS. John, the Orders of Sir Galahad and Fleur de Lis, Church Mission of Help, Young People's Fellowship, Young People's Service League, and the Church School, with certain members at large and, *ex officio*, the National Council's executive secretary for Religious Education, secretary for College Work and secretary for Young People's Work, the last, Miss Dorothy May Fischer, to be secretary of the new council if organized.

A conference representing most of the above groups, held in New York late in December, canvassed the subject in considerable detail and, feeling that such a council is much to be desired, determined to learn the feeling of their constituent societies between now and the end of March.

The possible functions of the council would be to promote a mutual acquaintance with activities and programs, to determine where there are gaps and overlappings, geographical and functional, and to cooperate in field work.

Among the questions discussed, which revealed the need of the projected council, were: At what points do the various programs now overlap? What are some of the gaps in the combined programs? What kind of program should be developed so that there would be no overlapping? Or is overlapping desirable? How can the needs best be met of those young people not now allied with any young people's organization? What responsibility should be felt for the group between 24 and 35 years of age? At what point can coöperation in leadership-training and field work be most effective?

The tendency is increasing to think of young people primarily as young people and not as members of one or another organization. Several dioceses are experimenting with this end in view. Ohio has a new type of Young People's Convention. Georgia has a Young People's Division, part of a program calling also for a Children's Division and an Adult Division, all definitely part of the Church, with the local parish as the center of activities. California has a Youth Movement, initiated to coöordinate young people's work.

Similar trends are noticeable outside the Church. One of the most far-reaching plans to unify young people's work is spon-

sored by the International Council of Religious Education in a long-range program over several years under the theme of Christian Youth Building a New World, with a nation-wide series of conferences planned for February and March.

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## ANNOUNCEMENT

### Died

**WEIKART**—Mrs. MOLLIE E. WEIKART, 52, wife of Assistant Postmaster A. L. Weikart, died January 8th after a brief illness at her home in East Liverpool, Ohio.

Mrs. Weikart, who was born in Sistersville, W. Va., came here 34 years ago from St. Louis, Mo. She was a member of the Orchard Grove Methodist Episcopal Church, chaplain of Crystal chapter No. 18, Eastern Star; noble prophetess of White Shrine No. 21, of Wellsville, and retiring president of the Social Order of Beauscents.

Besides her husband she leaves two sons, the Rev. Raymond M. Weikart, rector of the Church of Our Saviour, Detroit, Mich., and William Harlan Weikart, at home, and her mother, Mrs. Mary E. Martin of East Liverpool.

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## Extension of Labor Boards is Proposed

Federal Council's Executive Committee Asks for Orderly Means of Adjusting Disputes

**N**EW YORK—The executive committee of the Federal Council of the Churches of Christ in America at its meeting January 4th called for the extension of the national and regional labor boards or similar machinery to cover employed labor in large-scale agriculture, including immigrant workers. A resolution adopted by the executive committee refers specifically to conditions in the Imperial Valley in California and in "Ohio and other states" where there are to be found, especially among migrant workers in agriculture, "particularly low standards in wages, hours, and working conditions, resulting at times in grave disturbances, in violence, vigilantism, and the suppression of civil liberties."

### ASKS STUDY OF SITUATION

The resolution points out that "the executive committee of the Federal Council of the Churches of Christ in America feels that the cause of humanity, justice, and industrial peace calls for the provision of orderly means for the adjustment of labor relations in such areas" and asks the Department of the Church and Social Service of the Council to study ways in which the work of the national and regional labor boards can be most successfully prosecuted.

"The Federal Council of Churches has from its beginning contended for the right of labor as well as of employers to organize and deal collectively through representatives of their own choosing as the most hopeful method of assuring orderly, just, and cooperative industrial relations," the resolution declares. "While recognizing that all parties (labor, employers, and the general public) have rights and liberties which must be conserved, the executive committee favors the strengthening of the authority and effectiveness of impartial national and regional labor boards."

## Greek-Anglican Service in Charleston, S.C., Church

CHARLESTON, S. C.—"Standing room only" is a somewhat unusual experience in our churches today, but even standing room was at a premium at the annual Feast of Lights (Epiphany) service January 13th, in the Church of the Holy Communion, Charleston, when it became necessary to close the doors against further admission after the service began to prevent a dangerous crowding of the vestibule and aisles. Eight hundred were seated in the nave and transepts, and one hundred in chancel and sanctuary, while another hundred or more remained standing throughout a service which lasted one hour and a half.

This was the eighteenth annual rendition of this impressive service in the Church of the Holy Communion. The special feature

this year was the presence of the priest, choir, and congregation of Holy Trinity Greek Orthodox Church, of Charleston. Choral Evensong was sung by the rector, the Rev. Dr. Homer W. Starr, who also gave a brief address explaining the present relations existing between the two sister Churches. The Greek priest, the Rev. Dionysios Papadatos, vested and accompanied by two acolytes, led his vested choir in singing three ancient Greek canticles, and also intoned the closing prayers and doxologia. A brief response to the address of welcome was given by Dr. Theodore C.

Varras, Secretary of the Greek Society of Charleston. This is the third year that these congregations have united in such a service.

### 172 New Members in Texas Parish

SAN ANTONIO, TEX.—During 1934, a total of 172 members were added to St. Mark's parish, the rector, the Rev. Arthur R. McKinstry, reported at the annual parish meeting January 7th. Bishop Quin of Texas was preacher at the festival service which preceded the annual meeting.

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